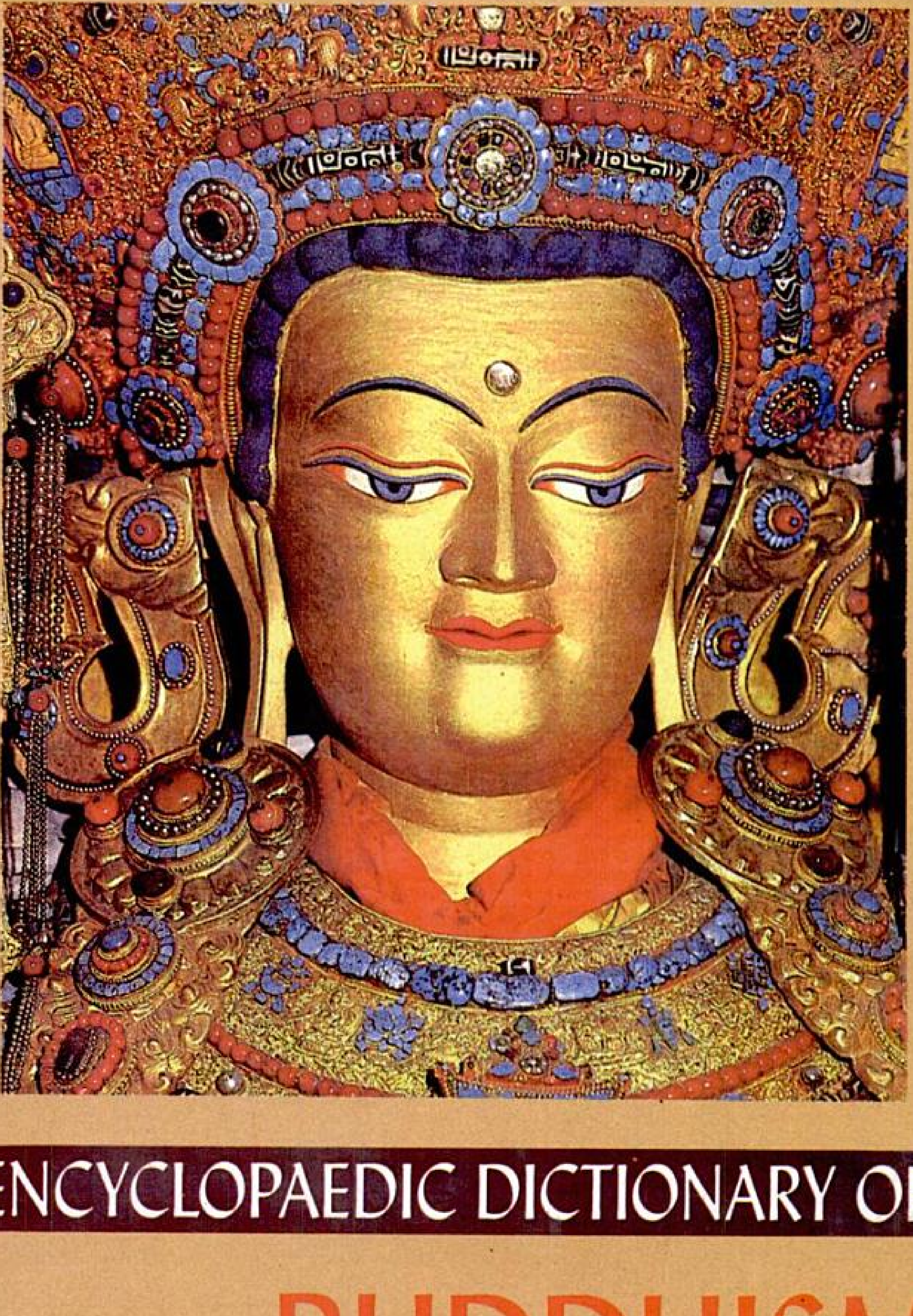


ENCYCLOPAEDIC DICTIONARY OF BUDDHISM

VOLUME

1

SAMIR NATH

This splendid work on the religion and philosophy of Buddhism is the result of a great toil. This book subjectively and objectively selects the topics, phrases, idioms, history, development, sects, philosophy and many other untouched aspects of Buddhism, and in sharp, succinct and lucidly explains them, at many a place themes are elaborately discussed.

Buddhism originated in India, and later spread itself in Central Asia, Southeast Asia, China and Far East Asia. However, due to some inherent weaknesses and revival of Hinduism, and subsequent onslaught of Islam on its universities like Nalanda, Odantapuri and Vikramshila, it lost its presence in a great way.

It survived and flourished in Tibet, Ceylon, Burma, Thailand, Cambodia and some other few countries. Buddhism is still a widely professed religion, and even finding many adherents to its tenets in Europe and America.

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Encyclopaedic Dictionary of Buddhism

Vol. I

Samir Nath

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Preface

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The editor very gratefully acknowledges his debt of the source material—some rare and some well known books on Buddhism—without which the compilation of the dictionary would have been quite impossible.

The editor also thanks the Publisher, Mr. Prabhat Sharma for his readiness to publish the work very efficiently and quickly.

SAMIR NATH

A

Aat,—region

A symbol of a state of being in a period during the progression of a manvantara, or great cycle of existence.

Aat-shatet

A symbol of a state of the soul during the seventh period of the celestial cycle of evolution. It is known as a haven of refuge.

Aat of the Waters

A symbol of the astral condition during a state of disruption at the end of a cycle.

Absolute, The: The Father

The potential and unmanifest source of existence, about which nothing can be predicated.

Abstinence

A symbol of soul's refraining from the lower attractions: ceasing from the pursuit of sensation and the satisfaction of desire; in favour of impersonal aims, and attention to the higher nature evolving from within.

Adam, Dual

A symbol of the union in the soul of the mental and buddhic principles,—Buddhi-manas,—the Divine Image.

Adamant

A symbol of the fabric of the universe, the world-essence, forerunner of the physical condition.

Adam's Dead Body

A symbol of the old self, devoid of spiritual life, and through discarding which the soul rises.

Adept; Guru

A symbol of the higher mind as an active agent in the instruction of the lower.

Aditi

A symbol of primordial Space on the higher planes sin relation to the manifestation of the Self (Aditya).

Adoption

A symbol of the union on the personality with the individuality, that is, the absorption of the lower nature into the higher. The same as "redemption."

Adrastia, Cretan Nymph

A symbol of the low of cause and effect, or karma on the lower planes.

Aea

A symbol of the fifth sub-plane of the buddhic plane.

Aeon

A symbol of the Divine primordial Unity, the manifesting Spirit emanating from the Absolute. The primal Monad of life.

Aeons

Periods and states within manvantaras; or cycles and their states.

"Tumult arose in the pleroma lest the creations of the Aeons should become formless and imperfect, and destruction

in no long time easy on the Aeons themselves."—Hippolytus, *Refutations*, Bk. VI. Ch. 26.

The "tumult" is the power to anticipate the result of the causes at work when the manvantaric low actualizes, allied with a sense of apprehension of the upshot, as it were, of given conditions to produce effects. This involves the care with which nature ensheathes the life in its various aspects, and so carries forward the plan of evolution.

Agathodaemon

A symbol of the Divine Life and Energy arising within the soul.

Agni, The Fire-god

A symbol of the force-aspect of the indwelling Higher Self, directed to the higher channels of manifestation.

"Agni is the light, the burner of evil: he burns away the evil of this sacrifices; and the latter becomes a light of prosperity and glory in this, and a light of bliss in younger world."—*Satapatha Brahmana*, XI, 2, 3, 6.

The force aspect of the Self is the light of Truth which causes the disappearance of the ignorance and shortcomings of the personality (sacrificer). And the personality becomes perfected in wisdom and righteousness on the lower planes, and has a blissful consciousness on the higher.

"The gods then established that fire (Agni) in their innermost souls; and having established that immortal element and become immortal and unconquerable, they overcame their mortal, conquerable enemies (the asuras). And so this sacrifices now establishes that immortal element in his innermost soul; and—though there is for him no hope of immortality—he obtains the full measure of life."—*Sata. Brah.*, XI.2,2, 14,.

The higher qualities, or ideals, involved and latent at first, establish through aspiration the Spirit or "fire" of evolutionary life in their innermost being. This confers immortality upon them and gives them the force necessary to overcome the

desires (asuras). In the same way the personality takes to itself the Divine Spark, which though it does not confer immortality upon it, yet enables it to become perfect on the lower planes.

"I am the Fire-god, the divine brother of the Fire-god, and I amosiris, the brother of Isis. . . I am Osiris, the first-born of the divine womb, the first-born of the gods, and the heir of my father Osiris-Seb."—Budge, *Book of the Dead*, Ch. LXIX.

The Divine aspects on the higher planes cannot be differentiated the one form the other by the lower mind. The Higher Self (Osiris) is the first born of Time (Seb) and Space (Mut) and emanates upon the plane of atma.

Agnidhra Priest

A symbol of the spiritual mind working almost unknown to the personality on the higher mental plane.

Agnihotra House or Ship

A symbol of the causal-body, or vehicle of the individuality or spirit.

"The agnihotra, truly, is the ship that sails heavenwards. The Ahavaniya and Garhapatya are the two sides of the same heavenward-bound ship; and that milk-offerer is the steersman. Now when he advances towards the east, then he steers that ship eastwards towards the heavenly world, and he gains the heavenly world by it. When he ascends from the north it makes him reach the heavenly world; but if one were to sit down in it after entering from the south, it would be as if he tried to enter it after he had put off and he were left behind and remained outside.—*Sata. Brah.*, II. 3, 3, 15 and 16.

The causal-body, verily, is the vehicle of soul-development. The buddhic and causal aspects are the two means of development, and the personality offering the higher emotions (milk) promotes its growth towards perfection. Now when the personality aspires, then the soul progresses towards the buddhic plane and the ego gains by it the higher consciousness. When he seeks Truth through the intellect

(north), then also the soul reaches the higher plane. But if the personality "sits down" to accept the rule of the desires (the south), the result is that the soul is deprived of the means of progression, and the personality is rendered useless.

Universal Substance, and the all the potencies of divinity are in it waiting to be revealed... We had come from the One; unto the One shall we return, but not empty-handed."—R. Campbell, Serm., *The Son of Man Ascending*.

Agriculture

A symbol of the cultivation of the qualities of the soul so that they shall bear fruit on the higher levels, that is, be productive of higher faculties and emotions through spiritual growth.

Ahankara

A symbol of the reflected or lower self-consciousness. The sense of a separate self or personality. The "I am, I" feeling.

Ahriman, or Aharman

A symbol of lower principle, the opposite of the Higher. The relative or illusive self during manifestation which implies duality.

Aias

A symbol of the understanding, or ready wit of the lower mind.

Ain Soph

A symbol of the Absolute, the potential and unmanifest God, the Source of the Higher Self and its manifestion.

Akasa, Ether-space

A symbol of primordial matter which brought forth from within it the Second Logos, the Word, or Higher Self.

"First in order, Akasa, 'ether,' with the distinguishing property of sound, or in other words, the substratum of sound

(which sound is the *vishaya* or object for a corresponding organ of sense, the ear). Footnote,—*The Ramayana*, II. 110, 5, makes Brahma spring from ether, but the Epic and Puranic accounts of akasa are very inconsistent. Some say that is was created and is perishable, others that is was not created and is eternal."—Mon. Williams, *Indian Wisdom*, p. 93.

"He (Brahman) who, dwelling in the akasa, distinct from akasa, whom the akasa knows not, whose body the akasa is, who rules the akasa from within, he is they soul, the inner guide, the immortal."—*Brihad. Upanishad*, III. 7, 12.

"It is the akasa, out of which all these creatures proceed, and into which they are again received, the akasa is older than they all, the akasa is the ultimate and."—*Khand. Upanishad*, I, 9,1.

Akasha (Akasa)

In Hindusism and Buddhism, the all-pervasive life principle or all-pervasive space of the universe. Akasha is the Sanskrit term of "all-pervasive space".

In Hinduism the akasha is seen as the substance ether, the fifth and subtlest element. The akasha permeates everything in the universe and is the vehicle for all life and sound. In the practice of yoga, the akasha is one of the three universal principles, along with *prana* ("breath of life") and "creative mind." which form a trinity of sources of magical and psychic power, and are immanent in all things from the mineral kingdom on up, throughout the universe. From the akasha comes will, which enables all manner of feats to be accomplished.

In Buddhism the akasha is not ether but space, of which there are two kinds. One is space limited by the material and associated with the *stands* or "aggregates," which form the personality, physical form, sensation, perception, mental formations and consciousness. The second is space that is unlimited, beyond all description, unbound by the material yet the container for all things material.

A concept of the akasha was introduced to the West in the early twentieth century by Madame Helena P. Blavatsky, mystic and founder of the Theosophical Society. Blavatsky likened the akasha to other interpretations of the universal life force, such as the "sidereal light" of the Rosicrucians, the "astral light" of French occultist Eliphas Levi, and the "Odic force" of German physicist Baron Karl von Reichenbach. It also is seen as an equivalent of the Hebrew ruah, the wind, breath, air in motion, or moving spirit.

According to Blavatsky the akasha forms the *amina mundi* (the world soul, which allows divine thought to manifest in matter) and constitutes that soul and astral spirit of humankind. It produces mesmeric, magnetic operations of nature.

Akeru Gods, or Gods of Akert

The phases of the lower consciousness of the soul; i.e. the negations and limitations which are outgrown and left behind.

Alaghom Naom (Mother of Mind)

A symbol of the principle of buddhi.

"Otherwise called Iztat Ix, a goddess of the Izental Indians, a Mayan tribe dwelling in Mexico. She was the spouse of Patol, their chief deity, and was credited with the creation of mind and thought, in fact with the higher part of man."—*Non-Classical Mythology*, p. 7.

The buddhic principle is allied with the Higher Self (Patol), and from it proceeds the mental place which is the plane immediately below the buddhic. Through the functioning of buddhi the higher nature of the human being is manifested when mind is a wakened in animal man.

Alchemy

This signifies the production, by unperceived processes, of the higher qualities from the lower; that is, from the baser metals, or lower mental qualities, the precious metals, or

higher mental (silver) and buddhic (gold) qualities, are by transmutation produced. Also, the process of purification by fire, whereby out of earth (lower nature) there is made gold (higher nature).

Alcinous, King of the Phaeacians

A symbol of the higher aspect of the soul, or of the higher mind and will ("strong mind") ruling the higher mental faculties (Phaeacians).

Altar Ground,—The Earth

A symbol of the lower nature which serves as a means whereby the egos are enabled to build up from it the structure (alter) of their higher nature.

Altar of Sacrifice

A symbol of a structure of the religious consciousness in the highest part of the lower nature, on which the lower desires and aims are offered up to the Supreme Goodness.

Altar of the Goddess

A symbol of the buddhic function in accepting and transmuting the offerings of the lower nature.

Altar, Fire

A symbol of the Soul in its complete and perfect, but latent, condition at the commencement of the evolutionary cycle. It requires to be evolved by the Spirit (fire) from within it.

Amaravati

A symbol of the planes of atmabuddhi.

Ama-terasu, or Tenshodaijin, the Sun-goddess

A symbol of Wisdom, the principle of buddhi. The same as the "Holy Spirit" of the West.

"The Sun-Goddess was born fromthe washing of Izanagi's left eye, and the Moon-god from that of his right, while a third deity, named Susa-no-wo, was generated from the washing of his nose. To the Sun-Goddess Izanagi gave charge of the 'Plain of High Heaven,' and to the Moon-god was allotted the realm of night. Susa-no-wo was at first appointed to rule the sea."—W.G. Aston, *Shinto,* p. 95.

The Divine Will purifies the Individuality (left eye) and makes manifest the Buddhic nature. He purifies the Personality (right eye—Moongod), and also the Desire-nature (Susa-no-wo). The Buddhic principle operates on the buddhic plane (High Heaven). The Personality organizes the underworld (night). The Desirenature rules on the astral plane (the sea).

"Ama-terasu being offended with Susa-no-wo went away and concealed herself in the Cave of Ameno Tuayà, closing the entrance with a large piece of rock. From this time the country was dark all over, and given up to the noise and disturbances of all sorts of inferior gods."—Nihongi.

Wisdom's influence on the lower nature being frustrated by Desire, she ceased from direct action in the soul, and retired into the inner being or Divine realm which is concealed from the lower nature by spiritual law. (That is,—the "Fall" having taken place, the Desire-nature rules the soul, and the direct vibrations from buddhi (Eden) cease.) After this event, the lower nature was bereft of the light of Truth, and immersed in the darkness of ignorance. The soul was given over to the turmoil and conflict of instincts, desires, opinions and feelings.

"Ama-terasu slightly opening the Cave door, asked, 'Why has assume danced, and why do the Gods laughs?' Usume replied, 'I dance, and they laugh because there is an honouable deity here' (pointing to the mirror) 'who surpasses you in glory;' and as she said this, the mirror was pushed forward, reflecting her own radiant loveliness, and her surprise was greater even than before. As she peeped out of the door to

look around, the Strong God pulled the rock door open and drew the bright Goddess forth."—*Ibid.*

This refers to the end of the cycle when the consciousness rises to the buddhic plane: It was requisite that the emotions (Usumé) should be raised and the ideals be attained (Gods laugh). Perfection of the lower nature being at last realized, there was to be found in the causal-body (mirror) a reflection of the Wisdom-nature more glorious in so far as it signifies Victory, the end of strenuous effort. The perfected lower nature disappears in the Higher, for they are alike, and joy ineffable fills the soul. As Wisdom (peeping out) becomes manifest in the evolved consciousness, the Divine Will (Strong God) makes the spiritual mind its fitting vehicle in the exalted soul.

"The above episode is the kernel of the mythical lore of Japan. Belonging to the class of light and darkness myths, it professes to give the origin of some of the principal ceremonies of the Shinto religion.... Modern Shinto explains the darkness produced by the Sun-Goddess's retirement as emblematic of the darkness of sin. The renewal of light typifies repentance. Of course, this was far from the thoughts of the original myth-makers."—W.G. Aston, *Shinto,* pp. 101,102.

Nevertheless, modern Shinto is right in this. A Shallow Mythology destroys religion and reduced the sacred writings to foolishness.

Amazement

A symbol of a process of awakenment.

Amazons

A symbol of the higher emotions,—the buddhic,—which oppose the desires.

"A mythical race of warlike females, are said to have come from the Caucasus, and to have settled in the country about the river Thermoden. Their country was inhabited only by the Amazons, who were governed by a queen: but in order to

propagate their race, they met once a year the Gargarians in Mount Caucasus."—*Smithy's Class. Dict.*

The higher emotions which contend against the desire-mental qualities, arise upon the buddhic plane as a result of aspiration from below, and are contiguous to the "river of life." They are above the mental qualities, and are co-ordinated by Wisdom. At one period of the cycle (year) they become allied with the higher mental faculties, and this alliance brings into activity many qualities, buddhic and mental.

Ambas (scriptures)

A symbol of the teachings of the Spirit of Truth from the buddhic plane; that is, the Divinely implanted inner meanings underlying the outer expressions of all the world-scriptures and sacred myths.

Amulets

A symbol of the germs of the Divine life evolving in the lower qualities and resisting evil influences. The higher nature of the soul.

Anagamin

A symbol of the third initiation of the personality, implying attainment by the soul of a resolve to go through to the bitter end of experience and finish the course. In the Gospel Drama it is the equivalent of the three years' ministry of Jesus which ushers in the fourth initiation at the Crucifixion (the Arhat), when the lower nature is discarded and liberation is effected.

Angels

A symbol of spiritual influences able to minister to the aspirations of the soul. They are messengers of the inner light to arouse the higher faculties. There are many intelligences who point the way to Truth, and are a means of aiding the soul's evolution.

Anger of God

Symbolic of a relative and false conception which arises from the fear and hate of the lower nature directed against the Higher which it does not understand. It is the feeling engendered in the lower self that the Higher Self is an enemy. the Higher nature wears a forbidding aspect to the self-seeking personality. This is reflected in the semblance of Divine wrath.

Angra-mainyu, or Angromainyush

A symbol of the evil power in the desire-mind, or the illusory principle of the lower mind, which creates opposites.

Animals, Tamed and Wild

A symbol of the desires, passions and appetites, both disciplined and undisciplined. They are of the astral plane, and pertain to animal-man of the lunar-pitri development.

"Thus in the living soul shall there be good beasts in gentleness of action, .. and good cattle,.. and good serpents, no destructive to do hurt, but wise to take heed."—Augustine, *Confessions*, p. 377.

"The animal nature, the fighting nature, even the ape and tiger qualities, have their use as the sheathing of the diving humanity that is to be; they have to be transcended, but never wholly destroyed,"—R. J. Campbell, Serm., *Coming to the True Self*.

"If the animal in us is not subject to the mind, it is because the mind or man is not subject to the Lord."—A Jukes, *Types of Genesis*, p. 125.

"In the Levitical Law, the inferior *animals* were made by God to be symbol to man of his own *vicious* propensities, and so became instruments of moral and spiritual teaching to His people."—Wordsworth, *Bible*, Job, p. 96.

"A twice-born man who, knowing the true meaning of the Veda, slays an animals for (sacrifice), causes both himself and the animal to enter a most blessed state." —*Manu*, V. 42.

An individuality who realises the truth of the Divine scheme, offers up his desire-nature, and by so doing attains a state of bliss, while the desire-nature itself is transmuted to the buddhic plane.

Animal Suffering

Most discussions of the problem of evil are confined to the problem of human suffering. The large and intractable problem of animal pain is not taken up in these discussion. This may be a consequence of the distinction drawn between animals and human beings in traditional Christian theology on the basis of only the latter possessing a soul and on the assumption that the latter have dominion over the former. Process theology helps overcome this divide to some extent, for as John B. Cobb, Jr. has pointed out: " In contrast to some Christian views of the soul, it should also he noted at the outset that Whitehead's understanding of the sould applies to higher animals as well as man".

The religions of India, including Hinduism and Jainism, do not draw as sharp a distinction between animal and human forms of life as traditional Christianity and in the Jataka stories the Buddha is often depicted as an animal in a previous existence.

Animal existence is one of the *five* (sometimes six) modes of existence accepted in Buddhism, sometimes classified as 'beasts'. Two key points emerge from a survey of the Buddhist material in this regard: (1) that although animal existence represents a form of existence in which suffering far outweighs happiness, such suffering seems to be essentially karmic in nature and (2) whether animals can attain Buddhahood has been a matter of much debate. While the above-mentioned classification militiates against this view, it was its *six*fold version which was used "almost without exception in China and Japan" (where the Mahayana claim that "all sentient beings without exception have Buddha nature") that represents the other side of the picture. A famous Zen koan turns on the question whether a dog possesses Buddha-nature or not.

The response it offers to the question—namely, *mu*, remains mysterious, and may indicate "that the problem denies the possibility of an answer in the affirmative or the negative."

It is interesting, however, that as human beings can be reborn as animals, animal suffering *can* be connected with freedom of will in Buddhism. It is however not possible in Christianity to regard it as due to the grant of free-will to human beings, "especially that occurring before—or after—the human period."

Annu (Heliopolis)

A symbol of the higher planes, atma, buddhi and higher manas.

ANTICHRIST:

A symbol of the adversary of the Higher Self, which is the lower principle or the desire-mental nature.

Ape and Tiger Nature

Symbolic of the automatic mind in ancestral traits and habits, and in unruled instincts and desires.

Apep, The Serpent

A symbol of the desire-mental nature.

Aphrodite, Foam-sprung

A symbol of the love aspect, or attractive quality, of the desire-nature which promotes growth of the lower qualities in the forms.

Apsaras

A symbol of high Devas,—Intelligences who are co-operating with evolution upon the highest planes of the manifest universe.

Argives

A symbol of the lower desires and emotions active on the desire-mental plane.

"Apollo aimed against the Argives his deadly darts. So the people began to perish in multitudes, and the God's shafts ranged everywhither throughout the wide host of the Achaians."—*Iliad*, Bk, I.

The Higher Self opposed with the Will (Sword of the Spirit) the workings of the lower self. Hence the lower qualities gradually diminished in strength and numbers; and the action of the Divine Will being directed to the suppression of the lower mental qualities, these are overcome.

Arguments from Special Events and Experiences for Belief In God

An argument sometimes adduced in support of belief in God is the claim that people have actually experienced God, either directly or though signs such as miracles, answered payers, etc. The basic response to this line of argument in the Western philosophy of religion has been that "any special event of experience that can be construed as manifesting the divine can also be construed in other ways, and accordingly cannot carry the weight of a proof of God's existence."

Although the Buddhists would concur with the conclusion, they have their own explanation to offer of 'the other ways' in which these events and experience can be explained. One of the 'other ways' in which such experiences can be explained is identified by John. Hick as the growth of the "relatively new but potentially highly significant science of parapsychology which has already greatly enlarged the range of naturalistic explanations of the 'supernatural'" which was used to bolster the case for belief in God. Parapsychology, however, has been taken seriously in Buddhist thought, indeed in Indian thought for a long time, if it has also been accepted rather credulously at the popular level as well. And strikingly, one of Buddha's arguments against the Judeo-Christian type

of theism is that he knows of God first hand, as it were.It is claimed that, inasmuch as Maha Brahma corresponds to the Judeo-Christian idea of God, "the Buddha has held this office in the past *and has verified in the light of his extrasensory powers of perception* the conditions required for attaining fellowship with God or Brahma".

Buddha also asked those who believed in God to indicate any special event when they or their ancestors encountered him and predictably draws a blank. Buddha points out in his conversation with Vasettha that no one could even claim the privilege of having encountered God—not been in the burning bush.

"But yet, Vasettha, is there a single one of the Brahmans versed in the Three Vedas who has ever seen Brahma face to face?"

"No, indeed, Gotama."

"Or is there then, Vasettha, a single one of the pupils of the teachers of the Brahmans versed in the Three Vedas who has seen Brahma face to face?"

"No, indeed, Gotama!"

"Or is there then, Basettha, a single one of the Brahmans up to the seventh generation who has seen Brahma face to face?"

"No, indeed, Gotama!"

"Well than, Vasettha, those ancient *Rishis* of the Brahmans versed in the Three Vedas, the authors of the verses, the utterrs of the verses, whose ancient form of words so chanted, uttered, or composed, the Brahmans of to-day chant over again or repeat; intoning or reciting exactly as has been intoned or recited—to wit, Atthaka, Vamaka, Vamadeva, Vessamitta, Yamataggi, Angirasa, Bharadvaja, Vasettha, Kassapa, and Bhagu—did even they speak thus, saying: 'We know it, we have seen it, where Brahma is whence Brahma is, whither Brahma is?"

"Not so, Gotama!"

The Buddhist attitude to special events is very different from the Christian. Not only are 'miraculous' powers accepted as a matter of course, they are also viewed as paranormal abilities which the seeker attains as a matter of course. These are called the six-fold higher knowledges (abhinna) and include:(1) psychokinesis (levitation, etc); (2) clairaudience; (3) telepathy; (4) retrocognition; (5) clairvoyance and (6) "the knowledge of the destruction of defiling impulses", This last one has a characteristically Buddhist flavour. It is known as *dsavakkhayanana* and means that the aspirant has attained Nirvana and knows that he has attained it as it is not possible without the destruction of defilements. It is clear than that special events are interpreted humanistically rather than theistically in Buddhism.

The Buddhist attitude to miracles also reflects a similar difference in attitude. In Christianity miracles are viewed as objective proofs of the existence of a divine power and are meant to *induce* faith. In Buddhism they are the *result*, not the cause but the consequence of the faith in which the object of faith becomes virtually inconsequential before the fact of faith.

Arhat,—"He Who Sees Nirvana"

A symbol of the ego who has attained consciousness on the buddhimanasic levels, through the consummation of the physical life at the end of the present period, when the Self within the soul has arrived at every experience which it is necessary that he should undergo. This condition of consciousness implies the having passed an initiation equivalent to that symbolized in the "crucifixion of Jesus."

Arid

A symbol of a condition empty of active qualities.

Ark of the Testimony

A symbol of the causal-body as the receptacle of evidence of bring conviction of the lower consciousness of the reality

of the indwelling Divine nature as an Ideal for reverence and aspiration.

Armaiti, The Holy Spirit

A symbol of the principle of buddhi—Wisdom.

"Armaiti doubles righteousness by her actions."—*Gatha Ushtavaitit.*

The Wisdom principle transmutes the highest of the lower qualities on to its own plane, the buddhic.

Arrest of the Sun, Moon, and Stars in their Courses Before The Birth of the Holy Child

Symbolic of the individuality, personality, and several modes of their mental expression, being, as it were, formed through a special operation which corresponds to a change in the direction of their activities. Before the Soul is emanated, the various departments of being are said to be arrested inasmuch as the efforts of the Logos which produce them, require that the forces concerned with their emanation shall be conducted into new channels, prior to which an arrest in their previous course appears to be made. This, refers to the period of involution when the Soul is born into the lower nature.

Arrows, Divine

Symbolic of spiritual force which rises from within and dissipates desire, and also causes transmutation of lower qualities into higher on the buddhic plane.

Artificer, or Artisan

A symbol of the ego active on the physical plane,—the plane of work, contrivance and adaptation. The activity is manifested through the physical body (Artisanship).

Aruru, Goddess

A symbol of the feminine, or matter, aspect of Divine manifestation.

"Ea under the mask of Merodach, is the creator of mankind as of all things else. In this act of creation the goddess Aruru is coupled with them."—A.H. Sayoe, *Rel. of Egypt. and Babyl.*, p.382.

The First Logos (Ea) under the aspect of the Second (Merodach) produces all things. "Aruru" signifies the feminine, receptive principle, for duality is necessary to manifestation, matter and spirit being essential thereunto. "Ea. Merodach, and Aruru" constitute the Higher Triad or Divine Trinity.

Aryana-vaejo, the First Good Land, By the River Aditya

A symbol of the buddhic plane, the first to possess relative truth.

"Aryana-Vaejo was created a region of delight by Ahura-Mazda,"—*Vendidad*, I.

The buddhic plane exists in the innermost remembrance of the ego as it descends in the period of involution, to the lower planes.

Aryavarta, the Land of the Aryas

A symbol of the mental plane, the plane of the mental qualities (Aryans).

Asar Aesir, or Ases

A symbol of the three Divine Principles, or the Logos under the aspects of Will, Wisdom and Activity.

Ascetic; Self-restrained Man

A symbol of an individuality who, after liberation from all below the higher mind, "departs from his house," that is, rises above the causal-body, and continues his progress upward through the buddhic plane.

"Having performed the Ishti, sacred to the Lord of creatures (Pragapati), where he gives all his property as the sacrificial fee, having reposited the sacred fires in himself, a

Brahmana may depart from his house as an ascetic,... after giving a promise of safety to all created beings... Making over the merit of his own good actions to his friends, and the guilt of his evil deeds to his enemies, he attains the eternal Brahman by the practice of meditation." *Laws of Manu*, VI, 38, 39, 79.

Having renounced as lower all that he has attained and is now possessed of, and putting his trust in the supreme sacrificial Law, the liberated ego turns his attantion to the atmabuddhic energies within, and aspires beyond the causal sell; firm in his resolve not to use his powers in frustration of the Divine scheme. To higher and lower plane activities, in schemes of manifestation which in him are to go forth, he bequeaths his acquirements. Then, freed from all relativity, he passes into the supreme.

Asceticism, or Austerity

A symbol of the voluntary abandonment of outgoing activities in preparation for a new form or course of manifestation. It is an inbreathing of the ego or self prior to an outbreathing of renewed life.

"As early as the creation myths we saw how the Creator of the universe prepared himself for his work by the practice of *tapas* (asceticism) ; in which word the ancient idea of the 'heat' which serves to promote the incubation of the egg of the universe blends with the ideas of the exertion, fatigue, self- renunciation, by means of which the creator is transmuted (entirely or in part) into the universe which he proposes to create. According to this conception, everything that is great in the universe is dependent on *tapas*."—Deussen, *Phil. of Upanishads*, p. 66.

The perfection of the manifest Self is the absolutely necessary end of the Soul-process, and is the condition that must be attained are a life-cycle can close in the complete indrawal of the Self. The toil and forever of the Self to perfect its manifested Life, and its renunciation of all outgoing energy, become the preparation for the next life cycle. The actual then

disappears into the potential, which then is, as it were, a germ or egg out of which a new universe, outer and inner, proceeds into actuality. Everything great is dependent on asceticism, because perfection attained implies the subjugation and cessation of every activity of the lower nature in its widest sense.

"The souls on their entrance into heaven are apostrophized: 'Which in, vincible by *tapas,* have won their way by tapas to the light, that have accomplished the severest *tapas,*-to these now enter in' (*Rig-Veda,* X, 154, 2)."—*Ibid,* p. 66.

The spiritual egos or individual souls on the higher mental plane having become perfected through their efforts in a stage of their progress upward to the truth, withdraw entirely fromthe lower life, and enter into the consciousness of the buddhic plane. (It is obvious that the asceticism practised in India by "Yogins," has its origin in a literal and mistaken interpretation of the sacred writings.)

Aseka Adeptship

A symbol of the state of consciousness of the ego when raised to the highest possible point it can attain in the present cycle of twelve stages through which growth is accomplished. This would mean an atmabuddhic level, whereas the Arhat consciousness is buddhi-manasic. The next globe period will be capable of carrying the advanced ego up to the Aseka stage of being; so it may be imagined this stage will probably be achieved in the future.

Ashadha Brick for Alter

A symbol of the lower quaternary out of which the immoral Self arises.

Asha-vanuhi, or Ashish Vanuhi, Daughter of Ahura-mazda

A symbol of Wisdom, the principle of buddhi, an emanation of the Supreme.

"Let the water drops fall here for the destruction of the daevas and devis. May the good Sraosha slay them! May Asha-vanuhi take up her abode here! May Asha-vanuhi grant happiness here, in this sacred abode of Homa, the transmitter of righteousness.—*Homa Yashi.*

Let the truth of the Supreme be the means of dispelling the misconceptions and illusions which have been formed by attachment to the opinions and desires of the lower mind or desire nature. May the Divine power (Sraosha) be the means of annihilating the unreal! May Wisdom now come into her birthright! May Wisdom be the means of securing the bliss which is to flourish inthe kingdom of Love, the dispenser of Righteousness!

"Ashish vanuhi makes the wisdom of all the prophets continue, and inspires them in their turn with the original wisdom."—M. Haug, *Essays on Rel. of Parsis,* p. 215.

Ashes of Plants Scattered on the Water for the Birth of Agni

A symbol of the preparation for the birth of the indwelling Self in the lower nature of the soul.

"While meditating, the gods saw this,—'Let us take the fire-pan down to the water; for the water is the foundation of this universe; having settled it thereon, we shall reproduce from out of the water what there is of Agni's nature in this heap of ashes.'—They then took it down and threw the ashes into the water; and in like manner does this Sacrifices now take it down to the water. 'O divine waters, receive ye these ashes, and put them in a soft and fragrant place!—that being consumed, matter has run its course...' Bear it on the waters, even as a mother bears her son.' 'In the waters, O Agni, is thy womb, ... being in the plants; womb thou art born again. Thou art the child of the herbs, the child of the trees, the child of all that is, O Agni, thou art the child of the waters. —The child of the universe.'"— *Sata. Brah..,* VI.8,2,2-4.

The quiescent higher nature (the gods) then perceived that the time had arrived for God to manifest directly in the lower

nature.The latent soul (fire-pan) is therefore to be brought down, as it were, to the astral plane (water); for the Divine Reality operates through the astral nature as a foundation for evolution. The soul, or higher nature, being firmly connected with the lower, there will then be reproduced from the astral nature what there is of spiritual quality in the latent matter of the soul (the ashes). So the higher and the lower natures were united for the expression of the Spirit. In like manner the individuality now emanates the ego into the lower vehicles at every incarnation.

O probationary existence, receive ye these latent higher qualities and place them in a mental condition of gentleness and purity, the becoming raised from latency, there may be no further need for the life of matter on the lower planes! Bear ye the germ of Spirit in the purified lower nature, even as the virgin mother bears her Divine Son. In the purified emotions (Waters) is the matrix of the Christ. In the transfigured emotion-nature (plants' womb) the Christ is re-born. Thou O Christ-soul! art the child of the affections and aspirations, and of all nature. For, O indwelling God! thou art brought forth from cut of the waters of life and the phenomenal realm.

Ashnymphs

A symbol of the higher emotions attached to the "Tree of Life."

Ashoka and Buddhism

Ashoka occupies a high place in the history of Buddhism. After the Kalinga War, Ashoka embraced Buddhism, and spent his life and the resources of his empire to spread his religion. In the beginning, he led a comfortable and luxurious life and indulged in all sorts of merry-making. The sufferings and blood-shed of the Kalinga War of 261 B.C. brought a great change in his life and he become an ardent follower of Buddhism. Now he joined the monastic order but he did not renounce the world and continued to act as a king. After this,

he devoted his time, energy and vast resources for the spread of Buddhism in and outside India.

Ashoka greatly reformed his own way of life and set an example for his subjects to follow his path. He gave up hunting and taking of meat. Pleasure-trips were replaced by religious tours or *Dharma Yatras.* Instead of *Dig Vijaya,* he adopted the policy of *Dharma Vijaya.* His personal example made people embrace Buddhism. He made Buddhism the state religion and employed state machinery to spread this faith. Ashoka became the defender of the Buddhist faith and laid down rules for the monks and the nuns. In this way, he set the house of the Buddhists in order. He issued various decrees from time to time which went a long way in popularizing Buddhism.

He got engraved the main teachings of Buddhism, such as Ahimsa, respect of elders. Kind treatment with the juniors, speaking the truth, etc. on pillars and erected them at important places on the highways so that the common people coud read them and follow them. This measure gave wide publicity to Buddism and made it popular.

Ashoka built a large number of monasteries in his empire for the *Bhikshus.* He awarded scholarships and stipends to the Buddhist scholars. he constructed many stupas. He gave huge grants to monasteries. He appointed *Dharma Mahamatras* to improve the life of the people and to preach Buddhism among them. All these measures helped a lot in popularizing Buddhism.

In order to remove the difference that arose among the Buddhists, he called the Third Buddhist Council in 251 B.C. at Pataliputra. This council removed many differences between the various sects of Buddhism and missionaries began to work. with a great zeal to preach the teachings of Buddhism. Ashoka carried out a large number of works of public welfare. They made Ashoka popular and, at the same time, popularized Buddhism. Ashoka sent missions not only to different parts of India but also to many foreign countries of the world. Thus

we see that Ashoka took many steps to spread Buddhism and in this way he occupies a great plea in the history of Buddhism.

Ashoka's Dharma (Law of Piety)

Ashoka's Dharma does not mean any religious system nor does it mean Buddhism. It was totally different from Buddhism. It was the essence of all religions. It was a collection of some of the good principles of all religions. It was a code of duties based on ethics. His Dharma consisted of the principle of morality such as Mercy. Truthfulness, Charity, etc. because he thought that morality was an essential condition for true happiness. His Dharma laid stress on such principles as the respect of elders, proper treatment of younger, Ahimsa, charity, truthfulness and pure life, etc. These principles could be followed by any person of any religion.

He adopted various measures to spread his Dharma. He himself set an example. He gave up hunting and pleasure-tours and under-took *Dharma-Yatras* and asked the people to follow the principles of Dharma. To give wide publicity, the principles of Dharma were engraved on rocks, and pillars were set up in different parts of the empire. He appointed Dharma Mahamatras to raise the moral tone of the people.

Ashram

A Sanskrit term for a retreat or center of spiritual study. Spending time at an ashram is believed to quicken one's progress in spiritual development. A Spartan daily discipline is usually followed. This may include yoga; a vegetarian diet (perhaps served in only one meal per day); sleeping on a mat on the floor; long periods of meditation, contemplation, and silence; work duties; and studying spiritual teaching under the rutelage of a guru.

Ashram may admit outsiders into long or short-term residencies. Permanent residents at some may hold outside jobs in the local community. In India most Ashrams attract

more Westerners that Indians and other Easterners; even so, many have few inhabitants. Westerners seek out ashrams to find spiritual fulfillment they feel is lacking in Western culture and religion. Young Indians, on the other hand, look to the West for a better, albeit material, way of life. One exception to the low residencies is Sathya Sai Baba's ashram, Prashanti Nilayam ("Abode of Great Peace") in Puttaparti, India, where thousands gather to be near Sai Baba. The emphasis at Prashanti Nilayam is on short meditation, devotion, purity in daily life, social and welfare work, and the singing of bhajans, or ancient religious songs.

Asita, The Sage

A symbol of the mental and emotional natures united primordially in the Cycle of Involution. This condition constitutes the higher state of the lower self on the mental plane, at the period indicated.

"Then having learned by signs and through the power of his penances, this birth of him (Buddha) who was to destroy all birth, the great seer Asita in his thirst for the excellent Law came to the palace of the Sakya king (Suddhodana)."—*Buddha-Karia*. Bk. I. 54.

Then having apprehended the meaning and significance of the coming of the Ego which is by suffering and travail to attain perfect Bliss, and to pass beyond the planes of manifestation (birth), the mental-nature united to the emotion-nature, draws night to the causal-self.

"Asita is called Kaladevala in the Pali version, both words having for root the adjective 'black,'"—A. Lillie, *Budd. in Christendom*, p. 20.

The symbol "black" so applied indicates the unmanifest or subjective condition of the mental-emotional lower self at the beginning of involution.

"A holy One, a Rishi, called Asita or Kala, the 'Black One,' dwelling at place above the thirty-three heavens, seeing celestial sings, and hearing the celestial song, descended to

the grove, 'where he usually dwelt on earth.' But according to other accounts, he was a Tapaso or ascetic, from the Himalaya, called Kala devala, which name corresponds with that of Asita. He gets to Kapilavastu, where Maya tries to make the child bow its head in reverence towards the feet of Asita. But the child, 'by its spiritual power, turned himself around in his mother's arms, and presented his feet towards the Rishi, who begged to worship his feet.'"—E. de Bunsen, *Angel Messiah*, p. 36.

The lower self (buddhi-manas) in the involutionary cycle, recognizes its coming development, and joy is aroused within it. It is illusion (Maya) that imagines the Self (Buddha) making obeisance to the lower nature. The Higher Self must always be supreme over the lower self: hence the presentation of the feet to Asita, who now aspires towards the higher nature.

Aspiration

A symbol of the expression or reflection of the Divine life on the lower planes of the soul. It is the yearning within the lower nature for communion and union with the higher. It implies dissatisfaction and discontent with present states and conditions, and means the setting up of ideals of what is better and worthier. Aspiration must of necessity by the Divine law meet with response from above and the bestowal of higher qualities and faculties on the mind which turns from the world to God.

Asramas, Four Life-stages

Symbolic of four successive states of consciousness of the ego as he progresses upward to final union with the Supreme self.

"The four asramas, or life-stages, according to which every Indian Brahman was under obligation to devote himself, first as a *brahmacarin* to the study of the Veda, then as *grihastha* to the duties of the sacrifice and other good works, next as *vanaprastha* to the practice of asceticism in the jungle, and finally towards the end of life as *parivrajaka* (Bhikshus,

sannyasin) to a wandering existence without possessions or home, awaiting only his soul's release and its reception into the supreme atma."—Deussen, *Phil. of Upanishads*, p. 60.

The Brahman is the spiritual ego, which expresses itself first in the personality under the Divine law of truth and right (veda); second, in the individuality sacrificing the lower for the higher and following the law of the soul's growth; third, in the super-individuality, a centralized consciousness without a vehicle and therefore having no outward expression; fourth, in the highest individuality which is a centre of consciousness also without a vehicle, on the buddhic plane.

The four orders or states of consciousness in the soul's evolution must be conceived of as all existing together at the same time in the same human being. All the states are incomplete and but partially evolved. The two lower states have bodies in which to acquire experience and manifest on the mental plane; but the two higher states are without any vehicles or mechanism of manifestation. They are "houseless" on their own planes, and entirely withdrawn from external existence. The highest state is unattached to a particular ago, but is common to all egos in the present epoch.

"These four life-stages of the Brahman,—as student, householder, anchorite and wandering beggar,—were at a later time very significantly named asramas, i.e. 'places of mortification.' The whole life should be passed in a series of gradually intensifying ascetic stages, through which a man, more and more purified from all earthly attachment should become fitted for his 'home' (asram), as the other world is designated. The entire history of mankind does not produce much that approaches in grandeur to this thought."—*Ibid.*, p. 367.

Astabet

A symbol of an abode of strength from above.

Astarte, Goddess or Queen

A symbol of wisdom on the buddhic plane.

Astral Sheath, or Body, of the Human Being

This is the instrument of the incarnate ego on the astral plane. It contains the mechanism appropriate to the forces of the plane, and the means by which the desires, lower emotions, and sensations function in the soul and are perceived by the lower consciousness on the mental plane.

"Arrange in numerical order, the seven principles may be described in the following way:

1. Physical Body.
2. Etheric Double.
3. Jiva
4. The Astral Vehicle.
5. Manas.
6. Buddhi.
7. Atma.

Asura, Sura, Ahura (Higher Aspect)

A symbol of the Divine energy expressed through the higher, or atma-buddhic, qualities of the soul.

Asura (Lower Aspect)

A symbol of the reflected Divine energy on the lower planes, expressed in desire which is the opponent of the higher energy.

Atman

A symbol of the Supreme. The Logos or Self which enters upon manifestation and indwells in the universe and soul.

"Braman=Atman, that is, Brahman, the power from which all worlds proceed, in which they subsist, and into which they finally return; this eternal, omnipresent, omnipotent power is

identical with our atman, with that in each of us which we must consider as our true Self, the unchangeable essence of our being, our Soul. This idea alone secures to the Upanishads an importance reaching for beyond their land and time; for whatever means of unveiling the secrets of Nature a future time may discover, this idea will be true for ever, from this mankind will never depart;—if the mystery of Nature is to be solved, the key of it can be found only there where alone Nature allows us an *interior* view of the world, that is, in ourselves,"—P. Deussen, *Outlines of Ind. Phil.*, pp. 22-3.

"This is my Self in my innermost heart."—*Sata. Brdh.*, X 6,3.

Atoms, Permanent, on Each Plane

Buddhi, mental, astral, and physical, atoms attached to each Individuality as centres of life and form on the several planes.

"He approaches the couch Amitaugas; that is prana (breath, speech). The past and the future are its easter feet. Prosperity and earth its western feet."—*Kaush. Upanishad*, I.2.

The soul comes to the state which signifies the sense of infinite rest and serenity,—which is comparable to the rhythm of the Great Breath. The "past and the future" symbolise the course which evolution has taken to enable this state of consciousness to be arrived at, and so the Eternal Now is verily realized. "Property and earth" signify the sublimated lower or natural man, through which the Higher Ego has attained its final liberation. Although the lower is "unreality," it has been absorbed into the Self. The germ of this state exists and will persist through eternity; for nothing is ever lost. The state is transformed, but still visible to the Self, though now seen to be of it. There is a permanent atom or centre on each plane which, when communicated with, will respond to vibrations which answer to the varied aspects of the Self.

Atonement By the Blood

A symbol of the reparative effect of the Divine Life in the soul's growth. The forming and healing Life gradually making perfect the imperfect soul, in proportion as the soul aspires toward the ideal.

Audumbla, The Cow

A symbol of the primordial buddhic nature which at first potential, becomes actual.

"Then came the cow Audumbla, formed of the melting ice-drops. She nourished Ymer with four streams of her milk, and herself licked the sea salt-stones covered with the rime-frost, whence sprung Bur whose son was Borr, who married a giant's daughter, and was the father of Odin, Vili, and Ve, the ruling powers of heaven and earth."—*The Voluspa*.

This refers to the period of involution of the qualities. Then there arose from latency (ice) the nascent buddhic life (cow) which vitalized on the four planes the Archetypal Man (Ymer). The buddhic activities were applied to the astro-physical nature (the sea salt-stones) and from the latent (frost condition there sprung the desire-nature (Bur) whose issue was the mind (Borr) who became allied with the perfected emotions and then produced Divine Will, Wisdom, and Action, the ruling principles of a new stage in the development of the higher and lower natures.

Augustinian Theodicy

Augustine (354-430) had to reconcile the biblical idea that creation was good with the fact that evil existed. To achieve this reconciliation Augustine looked upon evil as something which had not been set there by God but represented the going wrong of something which was inherently good. The example of blindness is usually involed as a useful illustration of the point. "Blindness is not a 'things'. The only thing involved is the eye, which is in itsel good; the evil of blindness consists in the lack of a proper functioning of the

eye. Generalizing the principle, Augustine holds that evil always consists of the malfunctioning of something which is in itself good".

This is what evil is but how does it come to be? Augustine links it to the exercise of free will by angels and human beings in undesirable ways so that "all evil is either sin or punishment of sin".

This theodicy has been subjected to three basic criticism:

(1) if the creation was "good", that is, flawless, how could it go wrong; (2) the human species cannot be pronounced as "good" in evolutionary terms and (3) Augustine's system includes eternal damnation and this renders "impossible any solution to the problems of evil, for it would build both the sinfulness of the damned and the non-moral evil of their pains and sufferings into the permanent structure of the universe".

The Buddhist point of view, however, calls the basic premise of Augustine into question. According to Buddhism, the universe is not inherently good; rather, suffering is inherent in it. The first two noble truths of Buddhism pertain to the existence of suffering. And they are found as such in what is traditionally considered the very first sermon preached by the Buddha.

"The Noble Truth of suffering (*Dukkha*) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering—in brief, the five aggregates of attachment are suffering.

"The Noble Truth of the origin of suffering is the: It is this thirst (craving) which produces re-existence and re-becoming, bound up with passionate greed. It finds fresh delight now here and now there, namely, thirst for sense-pleasures; thirst for existence and becoming; and thirst for non-existence (self- annihilation)".

The aphoristic style, to a certain extent, conceals the full thrust of the passage. This is particularly true of the statement; "the five aggregates of attachment are suffering". Buddhism resolves the entire psycho-physical organism of what we call a living human being into these five aggregates such as body, sensations, perceptions, etc. The fivefold enumerations is not illustrative but exhaustive of the human personality. In brief then, according to Buddhism, suffering is quite pervasive.

It has even been said of the Buddha that,

As a real thinker he tried to find an axiom, a self-evident formulation of truth, which could be universally accepted. Desecrates, the famous French philosopher, started his philosophy with the formula: *'Cogito ergo sum'*. 'I think, therefore I am'. The Buddha went one step further in starting with an even more universally established principle, based on an experience that is common to all sentient beings: the fact of suffering (*'sabbe satikhard dukkha'*).

Thus, given the Buddhist doctrine of *Dukkha*, Augustine's argument becomes very interesting from a Buddhist point of view because for the Buddha the fundamental truth of the world was the truth of suffering. His main thesis was that "birth is a suffering, decay is a suffering, disease is a suffering, death also is a suffering and, in short, a.'l the five forms of grasping lead to suffering (or non-satisfaction)". *For the Buddha, the worldly forms of happiness were essentially temporary and leading to various forms of suffering or non-satisfaction. Happiness or good is always a 'privation' of evil or suffering!.*

The Augustinian position becomes open to another criticism if certain Buddhist categories are applied to it. Buddhist thought distinguishes, for instance, between pleasurable feelings, painful feelings and neutral feelings. It is possible, on this pattern, to posit a neutral condition between good and evil. In that case the privation of good need not necessarily produce an evil condition, it could as well only produce a neutral condition. In other words, the Augustinian model operates only in a strictly dualistic mode of thought.

It is interesting to speculate if he intellectually inherited this dualistic mode from his Manichean background. Be that as it may, it is quite clear that the privation go good need not necessarily produce evil. For instance, the privation, that is, the deprivation of love, may produce indifference, for it to produce hatred may require an extra movement.

Aurvaito-dih, The Tur

A symbol of soul on the buddhic plane.

Ausonia

A symbol of the state of the soul on the buddhic plane which ushers in perfection (Circe).

Avalokitesvara

A symbol of the Higher Self or incarnate Self under the aspect of Love.

"The Buddha Amitabha. 'He of Infinite Light.' His chief minister is Avalokitesvara, a Bodhisatva who has taken a vow not to enter Nirvana until he had led thither all living creatures, and who for this supreme grace is worshipped throughout the North with a corresponding fervour of devotion."—L.D. Barnett, *The Path of Light*, p. 25.

"In the duty of watching over and protecting the whole Buddhist world, Avalokitesvara (=Padma-pani), that is, 'the Lord who looks down with pity on all men,' certainly takes the lead, and his name was in keeping with the reputation for answering prayer which he soon achieved... People, therefore, pray to him more frequently than to any other Bodhi-sattva, and not any for release from the misery of future re-births, but in all cases of present bodily danger and domestic afflicition. Hence he has numerous other names or epithets, such as 'God of mercy,' 'Ocean of pity.' 'Deliverer from fear.' 'Lord of the world.' 'World-protector.' 'Protector of the Aryas.' "—Mon. Williams, *Buddhism*, p. 198.

The higher Love-nature within the soul always attracts, never repels. Hence the aspiring lower self is attracted to the Higher, and there is development of the buddhic emotions which purify and eventually save the soul.

Avatar

In Hinduism a human incarnation of the Divine who functions as a mediator between people and god. Avatar is a Sanskrit term literally meaning "descent." The concept is expressed in the sacred writings of the *Ramayana* and *Mahabharata* (the latter of which includes the *Bhagavad-Gita*), but is not present in the Vedas or the Upanishads.

The avatars who appear in the epics of the *Ramayana* and *Mahabharata* are Rama and Krishna, incarnations of Vishnu, the sky god and protector of the universe. Vishnu is said to have had anywhere from ten to thirty-nine incarnations, all of whom appeared to save the world in times of crisis. Rama and Krishna are the most beloved and worshiped; Krishna is considered the most perfect expression of the Divine. The potential number of avatars is countless, Vishnu's final avatar will be Kali, who will appear at the end of Kali Yuga, the present era, and destroy the wicked and usher in the new era of Maha Yuga. See Kali Yuga.

Hindus accept Gautama Buddha as an avatar.

The bhakti (devotional) movements of Hinduism have often centered around avatars, who are supposed to possess *siddhis*, psychic abilities and paranormal power, such as the ability to materialize apports, levitate, bilocate, and the like. Exceptional holy men in India are called avatars. Ramakrishna was displeased by the appellations, professing himself to be a scholar. Sai Baba is called an avatar. See Sai Baba. Compare to Bodhisattva.

The term "Avatar" also has been made a registered trademark for a pricey, self-described "proprietary technology" consisting of training in consciousness development. The Avatar programme was conceived around 1986 by Harry

Palmer of Elmira, New York, a Scientologist for thirteen years who had become disillusioned with Scientology's technings. Palmer built the training around the concept that people experience and are what they believe. The programme is intended to be an experiential re-engineering of consciousness to free people from their own self-imposed limitations. Centres are located around the world.

Axe

A symbol of Divine Truth uttered on the higher mental plane. Or the critical faculty.

B

Bacabs, Four

Symbols of the buddhic, mental, astral, and physical bodies of a human being.

Backbone

A symbol of aspiration, or of the Divine ray—the Sushumana Solar Ray,—the "backbone of Osiris,"—or the "Tree" of the Divine Life in the soul.

Bahman (Vohu-mano)

A symbol of a messenger of the Supreme, signifying victory over the lower nature.

Bakhdhi the Beautiful

A symbol of the higher mind, or devachanic plane.

Balance of Spirits

A symbol of the comparative valuation of the forces (spirits) for good and evil in the soul, between incarnations.

Balarama (Rama the Strong)

A symbol of the Individuality, Ego, Divine spark, or Monad, in the soul.

"Balarama who is reputed to be an avatara of Sesha or Ananta, the serpent without end, which serves as a bed to Vishnu, appears to be an ancient agricultural deity, that

presided over the tillage of the soil and the harvest. He is armed with a ploughshare, whence his surname *Halabhrit*, the plough-bearer." —Barth, *Religions of India*, p. 173.

The Individuality, which is a resultant of the forces of the soul in the process of the cycle of manifestation (Ananta) of the Higher Self (Vishnu), presides over the cultivation, development and transmutation of the lower nature. The Individuality fashions the lower bodies-mental, astral, and physical,—and produces the conditions (ploughing) necessary for the growth of the soul.

The two brothers Balarama and Krishna were brought up together by the herdsman Nanda; signifying that the Individuality and the incarnate Self are closely associated in the purified mind (Nanda).

Baptism of Water

A symbol of purification of the soul-qualities of Truth (water), effected through development of the moral nature.

Barsom

A ceremonial implement used in the Parsi ritual. It consists of a bundle of twigs or mental rods, which when not in use is placed across two crescentshaped supports.The barsom is ceremonially sprinkled with milk:

The bundle of twigs symbolizes the currents or vibrations passing to and fro between the buddhic and astral planes. The currents represent the buddhic responses to the astral aspirations, and also the consequent growth of higher emotions as the indwelling Self is awakened through sensation and feeling. The two crescents at either end stand for the moon, which is a symbol of the astral nature, and through that of the buddhic. The Wisdom Goddesses are superlunar and often shown standing on the crescent moon. The "milk" signifies wisdom and love to nourish the soul.

"For our welfare the fire-priest, (athrava) Spitama Zarathushtra was born, he offered sacrifice for us and

arranged the holy twigs (barsom). Thus comes forth from the waters (i.e. from its source) the good religion of the Mazdayasnians spreading over all the seven regions of the earht."—*Fravardin Yasht*, Haug, *Essays on the Rel. of Parsis.*

For the salvation of our souls, the great High Priest, the Higher Self, was born into the lower nature as the World soul (Zoroaster) in the cycle of involution, becoming thereby a sacrifice for us, that through His limitation of himself we might attain to His perfection. For this end He provides the means, namely, the astro-buddhic process (barsom), for the growth of the higher nature in our souls. Thus comes forth from the eternal Truth (waters) the spiritual life of the Divine Monads, which outflows through all beings that exist in the seven globes of the planetary chain.

R.M. Hare, in response to the Flew's challenge, conceded the non-falsifiability of theism. Basil Mitchell, however, suggests a different tack.

Mitchell recounts his own parable. A member of the resistance movement in an occupied country meets a stranger who deeply impresses him as being truthful and trustworthy and who claims to be the resistance leader. He urges the partisan to have faith in him whatever may happen. Sometimes the stranger is seen apparently aiding the resistance and sometimes apparently collaborating with the enemy. Nevertheless the partisan continues in trust. He admits that on the face of it some of the stranger's actions strain this trust. However, he has faith, even though at times his faith is sorely tried, that there is a satisfactory explanation of the stranger ambiguous behaviour. "It is here [says Mitchell] that my parable differs from Hare's. The partisan admits that many things may and do count against his belief: whereas Hare's lunatic who has a *blik* about dons doesn't admit that anything counts against his *blik*, Nothing can count against *bliks*. Also the partisan has a reason for having in the first instance committed himself, viz. the character of the Stranger; whereas

the lunatic has no reason for his *blik* about dons—because, of course, you can't have reasons for *bliks*."

It is clear then, as John Hick points out that Mitchell's parable is concerned with a straightforward matter of fact which can, in principle, be definitely ascertained. The stranger himself knows on which side he is, and after the war, when all the facts are brought to light, the ambiguity of his behaviour will be resolved and his true character made clear. Thus, Mitchell is concerned with stressing the similarity rather than the dissimilarity between reigious beliefs and ordinary, unproblematic factual beliefs.

The parable poses a slight problem in the Christian context Whereas the 'war' is supposed to be over in this lifetime and the true identity of the character revealed, this does not happen in Christianity till after death. One is, therefore, automatically led towards the idea of eschatological verification which has been developed by John Hick and which is discussed in the next section. Suffice it to indicate here that from a Buddhist point of view verifiability does not pose the same kinds of problem for Buddhism as it does for Christianity. K.N. Jayatilleke observes.

The statements of the *Dhamma* are meaningful (*sapratihariyam*) and are supported by reason and experience (*sanidaham*) and are hence verifiable (*ehipassika*). It is the duty of each Buddhist to try and verity their truth in practice. The Buddhist starts with right beliefs in his *sammadithi* endeavour gradually to eliminate greed and hatred and ends his quest for truth with right knowledge (*sammanani*) and emancipation of mind (*sammavimutti*). In the process, each person has to verify the truths of Buddhism for himself. Verifiability in the light of reason and experience is thus a characteristic of the truths of Buddhism.

However, as this is apparently not the case in Christianity, a different approach is called for.

Battle

A symbol of the conflict between mind and emotion, or the spiritually energized mental qualities and the desires, passions, and instincts of the lower nature.

Bears

Symbolic of passions or illusions which hug the mind and stifle effort.

Beasts, Animals

Symbolic of desires, passions and instincts of the lower nature.

Beheading

A symbol of the cutting off of the lower mind, or a phase of opinion, at the end of a period or cycle.

Belief

Union of the mind with a precept or concept presented to it. the mind unites with any idea if there is no opposing idea already accepted.

Bhagavatism

Between the heterodox religions like Buddhism and Jainism, on the one extreme and orthodox Vedic religion on the other, there grew up certain religious systems which attained considerable popularity in the early centuries of the Christian era. These religious sects had no faith in the ritualistic system of worship prescribed in the Vedas and in this respect they agreed to a large extent with Buddhism and Jainism. But contrary to latter regions, the new sects were theistic and centered round the idea of a supreme God conceived as Vishnu, Siva, Shakti or in some other forms, Salvation was possible through 'His Grace' alone, and this could be attained only by Bhakti-intense love and devotion leading to complete surrender of self to the personal God. The chief representatives of this new religious order were

Bhagvatism, a branch of Vaishnavism and Saivism. Thus, Bhagvatism is a later development of Brahmanism, relating to Narain, Vishnu and his incarnates and is an integral part of Vaishnavism. Bhagvatism, owed its origin tothe stream of thought which began with the Upanishads andreached its culmination in the Puranic period.

Bhagvatism regards Vishnu as the Supreme God. His wife is Lakshmi and he rides the great eagle Garuda, Vishnu is the Param Brahma, the Parmatma, Narayana or Hari and, therefore, worship and devotion to Vishnu is the essential religious duty of an individual and by the alone an individual may get Nirvana. The ideal of devotion (Bhakti) to God started withthe Upanishads'. idea of Upasana or worship. Bhagvatism drew this idea from there. later on, Bhagvatism was made popular by Vasudeva-Krishna, the author of Bhagavadgita or Gita,the most popular religious treatise of Bhagvatism. The cult of Krishna-Bhakti and the Gita contributed most to the popularity of Bhagvat sect. Besides, the old Brahmanic faith accepted Bhagvatism as one of its own sects and Krishna as one of the ten incarnations of Vishnu. Brahma and Shiva were also gracefully adopted as principal gods and the concept of trinity-god also became widespread. Then followed the worship of lesser gods and goddesses. A few animals like cow and snake and some plants like Tulsi and Pipal became objects of worship. Even rivers like Ganga and mountain peaks like Kailash also became places of pilgrimage. Thus, all that is included in modern Hinduism is largely the creation of Bhagvatism.

Bethany

A symbol of the "abode of the Lord,"—a subjective state of consciousness on the higher mental plane in which the Higher self dwells.

Bharata, The Vice-king

A symbol of the moral nature which rules the soul in the absence of the greater spiritual nature which is to follow.

Bhikshu

A symbol of a quality motived by love.

Bhisma, Santanava, The Terrible

A symbol of the power for evolution active in the natural organism and environment during the early struggle for life and reproduction.

Biblical View of the Re-creation of the Person

In an interesting twist in the history of ideas, the virtual identification of body-mind in modern thought has a parallel in ancient jewish thought in which the body was regarded as the soul in "its outward form". This represented a current of thought which moved in a channel different from the Platonic, a current in which the resurrection of the body rather than the immortality of the soul became the main post-mortem issue.

The religious difference between the Platonic belief in the immortality of the soul, and the Judaic-Christian belief in the resurrection of the body is that the latter postulates a special divine act of recreation. This produces a sense of utter dependence upon God in the hour of death, a feeling that is in accordance with the biblical understanding of the human being as having been formed out of "the dust of the earth", a product (as we say today) of the slow evolution of life from its lowly beginnings in the primeval slime. Hence, in the Jewish and Christian conception, death is something real and fearful. It is not thought to be like walking from one room to another, or like taking off an old coat and putting on a new one. It means sheer unqualified extinction—passing out from the lighted circle of life into "death's dateless night". Only through the sovereign creative love of God can there be a new existence beyond the grave.

The inapplicability of the issue of the immortality of the soul to Buddhist thought has been already indicated earlier.

The point at issue from a Buddhist point of view then becomes one of comparing rebirth with resurrection.

It is interesting that the central point at issue in both the cases turns out to be the same, "that of providing criteria of personal identity". This point is clearly borne out by the three scenarios which are developed around a fictive entity called 'John Smith' by John Hick.

(1) Suppose, first, that someone-John Smith-living in the United States wee suddenly and inexplicably to disappear before the eyes of his friends, and that at the same moment an exact replica of him were inexplicably to appear in India. The person who appears in India is exactly similar in both physical and mental characteristics to the person who disappeared in America. There is continuity of memory, complete similarity of bodily features including fingerprints, hair and eye coloration, and stomach contents, and also of beliefs, habits, emotions, and mental dispositions. Further, the 'John Smith' replica thinks of himself as being the John Smith who disappeared in the United States. After all possible tests have been made and have proved positive, the factors leading his friends to accept John Smith' as John Smith would surely prevail and would cause them to overlook even his mysterious transference from one continent to another, rather than treat 'John Smith' with all of John Smith's memories and other characteristics, as someone other than John Smith... (2) Suppose, second, that our John Smith, instead of inexplicably disappearing, dies, but that at the moment of his death a 'John Smith' replica, again complete with memories and all other characteristics, appears in India. Even with the corpse on our hands, we would, I think, still have to accept this 'John Smith' as the John Smith who had died. We would just have to say that he had been miraculously re-created in another place... (3) Now suppose, third, that on John Smith's death the 'John Smith' replica appears, not in India, but as a resurrection replica in a different world altogether, a resurrection world inhabited only by resurrected persons. Thus world occupies its own space distinct from that with which we are now

familiar. That is to say, an object in the resurrection world is not situated at any distance or in any direction from the objects in our present world, although each object in either world is spatially related to every other object in the same world.

The first supposition represents a case of migration, the second of rebirth and the third of resurrection. The problem of the criterion of personal identity in the Judaic-Christian tradition is in a sense less and in a sense more acute in comparison to Buddhism, In the case of rebirth, the Buddhists admit that the person reborn "is neither the same nor different" from the person who passed away, thereby allowing for more flexibility. The question, which is a thorny one, in Buddhism is; what happens to the Realized One after death, not what happens to the ordinary human being. 'The critical question for the Buddhists was not the survival of the individual at death which they held and defended against the doctrine of annihilation (*ucchedavada*), but the existence of the individual when the aggregation of the *khandhas* has finally ceased." The intractable nature of the problem is illustrated by the example of the ubiquitous John Smith by Edward Conze thus;

Suppose he wishes to become immortal. Then he has no choice but to deny himself throughout the whole length and breadth of his being. Anything impermanent in himself he has to get rid of just try to think of what is left of Mr Smith after he has become immortal. His body would obviously be gone. With the body his instincts would have disappeared—since they are bound up with his glands, with the needs of his tissues, in short with the body. His mind also, as he knows it, would have to be sacrificed. Because this mind of ours is bound up with bodily processes, its operations are based on the data provided by the bodily organs of sense, and it reveals its impermanence by incessantly and restlessly jumping from one thing to another. With the mind would go his sense of logical consistency. As a matter of fact, Mr John Smith, turned immortal, would not recognize himself at all. He would have

lost everything that made him recognizable to himself and to others. And he could be born anew only if he had learned to deny all that clutters up the immortal side of his being- which lies, as the Buddhists would put it, outside his five skandhas-if he would deny all that constitutes his dear little self. Buddhist training consists, indeed, in systematically weakening our hold on those things in us which keep us from regaining the immortality which we lost when we were born. The body is subdued, the instincts are weakened, the mind is calmed, logical thinking is baffled and exhausted by absurdities, and sensory facts are thought little of, the eye of faith and the eye of wisdom replacing the eyes of the body. It comes really to the same as the precept of john Wesley, when he urged a disciple of his *to kill himself by inches.*

However, if we revert to the case of rebirth and resurrection and leave the case of the Realized One the way Buddha left it—"unexplained", then the following conclusion of K. N. Jayatilleke seems to apply equally well to both the cases as both rebirth and resurrection involve a reconstitution of the "person".

The solution to this problem lies in the criteria that we employ to claim personal identity. In a single human life we normally use two criteria. One is the spatio-temporal continuity of the body. On the basis of this we can claim that so-and-so is a person who as a child went to such and-such a school, although there may be nothing in common between the two bodies as far as shape and content is concerned. The other criterion is memory, on the basis of which someone may claim that he was such-as-such twenty years ago. When one life is concerned the two criteria normally support each other. In the case of the reborn person or discarnate spirit, it is the memory criterion alone which can establish the identity. In this case,when the body criterion is employed, we have to say that "he is not he same person" but when the memory criterion is employed we would have to say "he is not another person". So according to Buddhism "he is neither the same nor another" (*na ca so na ca anno*) when we give a strictly

accurate description, although in common parlance we may say that he is the same person.

Binding and Loosing on Earth and in Heaven

Symbolic of the determinations of the low of karma. Cause and effect exemplified in higher and lower conditions.

Birth of Buddha

Symbolic of the entrance .of the Self, or World-soul, into the lower nature of the Life cycle during the period of Involution, when the Soul is one, not many.

"From the side of the Queen Maya, who was purified by her vow, her son was born, without pain and without illness. Like the sun bursting from a cloud in the morning,—so he, too, when he was born from his mother's womb, made the world bright like gold, bursting forth with his rays which dispelled the darkness."—*Buddha-Karita* I, 25, 26.

The "side of the queen" is an allusion to the outgoing spiritual force which regulates the manifestation of the World-soul. The "purification by the vow" signifies the consecration or dedication of the matter of the lower planes to the expression of the Self within. The Son is born and comes forth on the astromental plane, since he is the centre of the solar universe, and becomes the means of uniting all principles, powers, and forces into one focus, and of co-ordinating all the fragments of the Divine nature in their harmonious expression in the cosmos. "Pain and illness" are absent from the birth of the Soul, inasmuch as the spiritual effort which is made is the deepest realization of bliss in the nature of the Self.

Then as the sun shines forth from the dazzling rim of the morning cloud, so the inner Self, emerging from the prison-house of Matter wherein it had lain potential, brought out of chaos it vehicle the cosmos, and revealed the truth involved within himself. Forth from the inmost recesses of his being, proceeded the rays of his effulgence, the Divine modes

of functioning which turn apparent nothingness into the beginnings of the manifested all.

"The infant Buddha came forth, and the great kings of the four cardinal points received him in a cloth or net."—*Lillie, Budd. in Christendom*, p. 18.

The Soul is received by the four principles of the quaternary in an astral mechanism of desire and sensation, that is, the four lower planes are organized for the manifestation of the incarnate Self.

"The resemblances between the Christian and Buddhist legends are so close that we can scarcely imagine it to be a mere coincidence. Jesus and Buddha are both said to have been born of a 'pure virgin,' honoured by heavenly spirits at their birth, prayed to by kings, and loaded with presents. 'Happy is the whole world,' sing the Gods under the form of young Brahmins, at the birth of the child,—as we are told in the *Lalita Vistara*, the legendary biography of Buddha, dating from before Christ, 'for he is indeed born who brings salvation, and will establish the world in blessedness. He is born who will darken sun and moon by the splendour of his merits and will put all darkness to flight. The blind see, the deaf hear, the demented are restored to reason,'"—A. Drews, *The Christ Myth*, p. 104.

"Professor Kellogg points out that in the Chinese books Buddha is said over and over again to have been incarnate of the 'Holy Spirit.'—A Lillie, *Budd. in Christendom*, p. 16.

As Buddha, Christ, and Zoroaster are all symbols of the Higher Self incarnate in the lower nature, some similarities in the allegories concerning them are to be expected. The "pure virgin" signifies the purified part of the lower nature, in which the Holy Spirit can implant the Divine germ of Righteousness and Truth.The higher qualities, intellectual faculties, and ideals (gods) rejoice at the birth of the Self who will bring salvation to the soul. The advent of the Divine Ruler and Saviour imparts fresh energy to all the impulses towards the higher life. He is born whose light of knowledge will be comparison

make the learning of the lower mind seem ignorance (darkness), and he will set Truth in the place of ignorance. The spiritually blind shall be made to see the truth. The qualities deaf to the Divine voice shall be enabled to hear the words of Love and peace. Those egos whose qualities are distorted and unbalanced shall be restored to spiritual equilibrium.

Siddhartha ("He who accomplishes") Gautama (also spelled Gotama) was born to the leaders of the nobel Sakya clan, who lived in a basin of the Ganges River in India. He became known as the Buddha ("the Awakened or Enlightened One"), the Saviour of Humankind.

The legend surrounding the Buddha's birth, life, and teachings has a number of variations, and different dates of his life are given. In China, for example, he is believed to have been born in 947 B.C., and in Ceylon and Southeast Asia his birth date is 540 B.C. Several centuries after his death at the age of eighty, legends according him a miraculous birth parallelled to the immaculate conception of Christ.

According to legend Siddhartha Gautama incarnated on earth because the bodhisattva (compassionate one and future Buddha) Avalokitesvara looked down from heaven and was moved by the suffering of humans and even the plight of the gods and demons. Intending to save them all, he decided to send his earthly reflection into the womb of Maya, queen of King Suddhodana, a member of the *Kshatriya* (warrior) class. The king and queen had been married for thirty-two months but had not consummated their marriage (in another version they had abstained from intercourse for months prior to the immaculate conception).

One night Maya experienced a dream in which she was taken up into heaven on a cloud and deposited at a palace. Avalokitesvara, inthe form of a white elephant with six tusks, approached her and painlessly pierced her side with a tusk. In this fashion his earthly reflection entered her womb. The fetus was not nourished by the mother, but fed by a drop of

elixir taken from an open lotus at the moment of his conception. Thus Gautama was not polluted by human flesh.

Ten lunar months later, he was born in the Lumbini gardens outside Kapilavastu, the capital where the king and queen resided. Maya took hold of a tree branch and delivered the infant painlessly form her right side. The birth was attends by the gods Brahma and Indra.

Maya placed the child on a white lotus. Gautama rose up and surveyed space by glancing in the Ten Directions, then took seven steps toward each of the four cardinal points. He claimed rank as first in the world and vowed to end birth, old age, suffering and death. He declared this to be his final birth.

Seven days after his birth, Maya died and rose into heaven. (Sudden death or separation from mother is part of the myth of the hero.) Gautama was raised by Maya's sister, Mahaprajapati Gautami, who married the king.

Shuddhodana was soon visited by an ascetic, who advised him of thirty-two primary marks and eighty secondary marks that would appear on the body of the Buddha to identify him. These were duly found upon the body of Gautama.

Birth of Confucius

A symbol of the entrance of the Higher Self into the mentality of the lower nature during the cycle of Involution.

"The birth of Confucius is surrounded with many prodigious occurrences... As her time drew near, the mother, China-tsae, asked her husband if there was any place near called 'The hollow mulberry tree.' He told her there was a dry cave in the south hill of that name. She said, 'I will go there.' On the night when the child was born, two dragons came and kept watch, etc."—J. Legge, *Life and Teachings of Confucious*, p. 58.

When the emotion-nature (Chingtsae) was sufficiently advanced, and it aspired upward, there was a presentiment

of spiritual influx, and in due time the Self was born in the purified should (dry cave). The 'Hollow mulberry tree' refers to the Divine Ray to which all souls are attached, and which proceeds from the higher planes (south hill). The 'Two dragons' symbolise wisdom and love which protect the infant Self by keeping it close within.

Birth of the Man-child

A symbol of the emergence of the Higher Self or Soul on the buddhic plane at an early period during the cycle of involution of all qualities and forms.

Birth, Second, of An Aryan

A symbol of the bringing forth into manifestation of the spiritual egos already on the mental plane (the Aryans). These are born into the lower nature when mind begins to function in the human soul.

"According to the injunction of the revealed texts the first birth of an Aryan is from his natural mother, the second happens on the typing of the girdle of munga grass, and the third on the initiation to the performance of a Srauta sacrifice. Among those three the birth which is symbolized by the investiture with the girdle of munga grass, is his birth for the sake of the Veda.'—*Laws of Manu*, II. 170.

The "first birth" is form the "natural mother," that is, from the natural order, or lower evolution; this is the birth of the personality. The "second birth" occurs when the spiritual-mental ego descends into the human form as mind awakens; this is the birth of the individuality. In this second birth, the ego is tied, as it were, to the upward current of the Divine Life (girdle), "for the sake of the Veda," that is, for the purpose of spiritual evolution according to the Divine law of true life on the higher planes. It is through the development of the three human bodies, causal, mental, an astral, now interrelated in connection with the Divine Life, that the ego progresses in its upward course.The three bodies (Brahmana, Kshatriya and Vaisya) partake of the second birth, for they

are directly united with the higher evolution; but the physical body (Sudra) is a product of the natural order (first birth) only, and does not develop from incarnation to incarnation. It is for the temporary use of the soul, and has to serve the other bodies and their life principles. Hence the Sudra is called "once born."

The "third birth" occurs at the end of the Cycle, when the should attains liberation, and the lower Self and the higher Self become one on the higher mental plane. The "Srauta sacrifice" signifies the final abandonment of the lower nature; this is equivalent to the crucifixion and resurrection of jesus.

Birth Ceremonies of the Buddha

Symbolic or stages in the Soul's course towards liberation from the lower nature.

"The monarch also, being well-pleased at the birth of a son, having thrown of all those bonds called worldly objects, caused his son to go through the usual birth-ceremonies in a manner worthy of the family."—*Buddha-Karita*, Bk. I. 8.

The Self, whose nature it bliss, is said to rejoice in its forth-going (masculine). It is Itself unconditioned, yet requires its phenomenal Representative to pass through those stages which will enable it to arrive at true liberty.

See **Devayan, Involution, Liberations, Self (lower), Son of God Strides (should), Suddhodana.**

Birth-chamber of the Divine City

A symbol of the buddhic nature ensouling the causal-body is which the Self can be born.

Bitter

A symbol of suffering undergone in the process of the purification of the soul-qualities.

Black

Indicates either the unmanifest and potential, or ignorance and evil. This explains the black figures of the higher gods and goddesses and the Madonna, and of the lower gods and demons.

Blaise Pascal's View

This view is popularly known as Pascal's wager. Blaise Pascal (1628-62) perhaps himself did not need it after his experience of mystical certitude on 23 Novermber, 1654 but it will be of interest to those less convinced. Pascal's position can be stated in the form of two statements (1) that given the enigmatic nature of the existence of god, it is still a better bet to assume that he does exist rather than not and (2) if one is thus rationally convinced, the rational conclusion can be converted into a fideist position for oneself by an act of will.

We start with the initial position that we do not know whether God exists or not. Now if we assume that God exists and act accordingly, we have a lot to gain and nothing to lose if God does in fact exist. But if we assumed God did not exit, and God did, we have a lot to lose."Let us weigh the gain and the loss in wagering that God is. Let us estimate these two chances. If you gain, you gain all; if you lose, you lose everything.Wager, then, without hesitation that He is".

However, if one wagers thus, can one coax oneself into believing in God? Pascal thinks it is possible to do so:

> You would like to attain faith, and do not know the way; you would like to cure yourself of unbelief, and ask the remedy for it. Learn of those who have been bound like you...Follow the way by which they began; by acting as if they believed, taking the holy water, having masses said, etc. Even this will naturally make you believe, and eaden your acuteness.

This approach to faith has been advocated by some as probabilistically rational and criticized by others as mercenary. Be that as it may, it finds an interesting parallel in the idea

of post-mortem survival in Buddhism, which again, to the unconvinced, presents a case of insufficient evidence, as demonstrated by Payasi's inconclusive experiments at the time in this regard. When faced with two doctrines, one asserting and the other denying survival and moral responsibility, the Buddha recommended the acceptance of the former as a rational choice. K.N. Jayatilleke writes that one may.

...represent this "wager argument", which reminds us of a similar argument of Pascal, as follows:

	If p is true	*If not-p is true*
We wager p	We are happy in the next life	We are praised by the wise in this life
We wager not-P	We are unhappy in wise the next life	We are condemned by the in this life.

The conclusion (logical) is that it would be better to wager p than not-p because in this alternative we win whatever happens, while in choosing not-p we lose whatever happens. The two theories that are contrasted above are the theories of *atthikavada* and *natthikavada*, between which it was urged on rational grounds that it would be better to choose the former, irrespective of their truth-value.

Similar arguments are used in early Buddhism to demonstrate the rationality not only of accepting belief in life after death (*attikavada*) over the opposite (*nathikavada*) but also of belief in efficacy of action (*kiriyavada*) over lack of it (*akiriyavada*) and belief in causality (*hetuvada*) over the opposite (*ahetuvada*).

Bliss

The abode of Perfection; the state of true Being; the condition of Love. The nature of the Higher Self is bliss.

Blood

A symbol of the Divine Life manifested on the lower planes, either in a higher or a lower sense.

Blue

The symbolic colour of the higher mental plane; also a symbol of the philosophic mind and intellect, as the higher mind (air).

Blue Heaven

A symbol of the celestial region of bliss on the buddhic plane.

Boat

A symbol of the causal-body, the seat of the Higher Self. The soul floating on the river of life.

Boat of the Earth

A symbol of the sub-cycle of the re-incarnations of the Self in the lower bodies below the causal-body, in the cycle of involution.

Boat of the Two-headed-serpent

A symbol of the causal-body during the involution of the desire- mental qualities.

Boat of Wisdom

A symbol of the causal-body on the higher mental plane. This is the vehicle of wisdom (buddhi) through which the qualities are delivered by Truth from the attachment of desire and sensation.

Bodhisattva, The Great

A symbol of the germ of the One Soul in the cycle of Involution. The incarnate Higher Self.

"Then falling from the host of beings in the Tushita heaven, and illumining the three worlds, the most excellent of Bodhisatva suddenly entered as a thought into her womb (that of Queen Maya), life the Naga-king entering the cave of Nanda."—*Buddha-Karita*, Bk, I. 19.

Then descending from the buddhic plane by way of the mental planes,—by means of the Devas,—and enlightening the mental, astral, and physical planes, the germ-Soul,—whose nature is pre-arranged harmony,—passed unperceived into the "womb of Maya"—the embodiment of pure Truth,—the opposite of illusion; the conception taking place on the fourth sub-plane of the astral plane. The "Serpent-king" is a symbol of wisdom and enlightenment, and the "cave of Nanda" a symbol of the personality.

Bodhisatvas

A symbol of the monads of form in a natural order of things below the mental level. These originate as prototypes on the buddhic plane, and become reflected through the mental on to the astral plane where they mould the forms of all the varied structures in the phenomenal world.

"Hundreds of thousands of myriads of Bodhisatvas who equal in number the atoms contained in a thousand worlds, have risen from clefts in the earth created by a ray of light projected from the centre of (Uma) Bhagavat's eyebrows. —*Lotus of the Good Law*, Ch.XX.

The countless numbers of monads of form, which are the prototypes of all things that appear and develop in the mineral, vegetal, the animal kingdoms of creation, become operative in the lower nature (earth) when physical conditions are prepared to receive them. They are the outpourings of spiritual truth (urna) into matter in the course of Divine manifestation.

"A Bodhisatva is a being who through all his bodily existence is destined in some final existence to become a Buddha, or self- enlightened man. Until his final birth, however, a Bodhisattva is a being in whom true knowledge is rather latent and undeveloped than perfected."—Mon. Williams, *Buddhism*, p. 180.

The monad, or spiritual ego, is a being seeking expression through a series of living forms or bodily existences. He is

destined gradually to express his nature and to become ultimately a self-enlightened soul (Buddha) in union with the Highest. Until his final advent on the higher mental plane, Truth is incomplete in him, and as a power it is latent Not until perfection is reached can Truth be fully expressed, and the expression is then on the higher plane to which the consciousness attains.

In Buddhism an enlightened being who postpones or renounces nirvana in order to remain in the universe to give spiritual guidance to all beings still caught in the wheel of rebirth. Bodhisattva (a Sanskrit term for "enlightened being") generally are les advanced than Buddha, but buddhas are sometimes referred to as Bodhisattva.

Bodhisattvas were an early concept of the Mahayana school of Buddhism, which recognizes two types of bodhisattvas: earthly and transcendent. The other major Buddhist school, Theravada, teaches self-enlightenment, and maintains that once nirvana is reached, there remains no ego or karma to warrant rebirth as a bodhisattva.

The earthly bodhisattva seeks buddhahood through attaining enlightenment and service to others. Six *paramitas* (virtues or perfections) must be acquired and practiced: (1) generosity, or total self-surrender: (2) morality; (3) patience; (4) zeal, effort to overcome obstacles; (5) meditation, constantly perfected; and (6) wisdom, which cannot be obtained without first getting rid of attachment and repulsion. Practicing the paramitas helps one to see the illusory nature of the self. Many rebirths may be required to accomplish these.

Transcendent bodhisattvas have attained perfect wisdom and are free of rebirth. They manifest to lead others to enlightenment, and are the objects of great devotion. The most popular transcendent bodhisattva of Mahayanists is Avalokitesvara, the spiritual son of Amitabha, the Buddha of Meditation of infinite light. Avalokitesvara was born from a tear shed by Lord Buddha at sight of the suffering in the world. Called "the compassionate," he is represented in female

form as Kuan-yin in China, the goddess of mercy and protector of women, and Kwannon in Japan, also goddess of mercy.

Bodhisattvas also are part of the Pure Land school of Buddhism, which teaches that salvation is possible by faith and good works. Bodhisattvas also are recognized in Zen Buddhism.

The concept of the Bodhisattva cuts across al religious lines to include all "spiritual warriors" and heroic beings who are dedicated to compassion and service to others. Bodhisattva nature exists in everyone.

Book of the Great Decease

We now come to the record of Buddha's death and the events immediately preceding it, contained in the "Book of the Great Decease," which has been compared to a gospel. This book comes to us apparently from the latter and of the fourth or beginning of the third century B.C., about a hundred years after Buddha's death. The author is unknown. The date of Buddha's death cannot be determined from it, but he appears to have been about eighty years of age, and to have exercised his public mission for about forty-four years. He is represented as journeying from Rajagaha, the capital of Magadha, to Pataliputta (Patna), the new capital, whose future greatness he prophesies. The narrative throughout contains summaries of discourses and directions which Buddha had probably given on previous dates. Journeying on, he was attacked by a severe illness, which he subdued temporarily by great resolution, having a strong desire to give a farewell address to the Order. He asserts to Ananda that he has kept back nothing, and he no longer wished to lead the brotherhood or thought that the Order was dependent upon him. "I too, O Ananda, am now grown old and full of years, my journey is drawing to its close, I have reached my sum of days, I am turning eighty years of age; and just as a worn-out cart, Ananda, can only with much additional care be made to move along, so, methinks, the body of the

Enlightened One can only be kept going with much additional care." He advised his people to be refuge to themselves, and not look for any other, and above all, be anxious to learn. The tempter Mara came to him, suggesting that he should voluntarily die at once, as all his objects were accomplished; he however still elected to live three months. And the narrative goes on: "Thus the Blessed One deliberately and consciously rejected the rest of his allotted sum of life, and on his rejecting it there arose a mighty earthquake, awful and terrible, and the thunders of heaven burst forth, and when the Blessed One beheld this, he broke out into this bymn of exultation:

'His sum of life the sage renounced,

The course of life immeasurable or small;

With inward joy and calm, he broke,

Like coat of mail, his life's own cause,'"

He then gave a summary of his most essential teachings to the assembled disciples, and concluded thus:

"My age is now full ripe, my life draws to its close:

I leave you, I depart, relying on myself alone!

Be earnest then, O brethren! holy, full of thought!

be steadfast in resolve! Keep watch o'er your own hearts!

Who wearies not, but holds fast to this truth and law,

Shall cross this sea of life, shall make an end of grief."

After still a few days' journeying, Buddha was seized with dysentery attended with sharp pain, which he bore without complaint. At last he arrived at Kusinara where he died, even in his last hours converting new disciples. His last words were, "Behold now, brethren, I exhort you, saying, Decay is inherent in all component things. Work out your salvation with diligences." His death was followed by earthquakes and thunder, and Brahma, the Supreme Deity or First Cause, is

presented as uttering some of the most characteristic Buddhist doctrines, while his venerable disciple Anuruddha spoke thus:

"When he who form all craving want was free,
Who to Nirvana's tranquil state had reached,
When the great sage finished his span of life,
No gasping struggle vexed that steadfast heart.
All resolute, and with unshaken mind,
He calmly triumphed o'er the pain of death.
E'en as a bright flame dies away, so was
His last deliverance from the bonds of life!"

His funeral was celebrated by the nobles of Kusinara with the honours due to a king of kings, wrapping his body in five hundred alternate layers of cotton wool and new cloth, enclosing it in two iron vessels, and finally cremating it on a funeral pile made of perfumes. Finally, the legend says that neither soot nor ash was left, but only the bones. Then the relics were divided into eight portions, over each of which a mound was erected by the respective groups who had claimed and obtained them.

Braithwaite's Non-cognitive Theory

Another theory which asserts the non-cognitive nature of religious language is associated with the name of R.B. Braithwaite. According to him "religious assertions serve primarily an ethical function". It is interesting that for Braithwaite religions are in a sense really stories with a moral or perhaps many morals. Thus for

Braithwaite, Christianity is a matter of a big story. In that sense, all religions are, according to Braithwaite, sets of stories, Even a fiction can be a religion according to him, because sometimes fictions can advocate moral standards rather effectively. He says, "Next to the Bible and the Prayer Book the most influential work in Christian religious life has been a book whose stories are frankly recognized as fictitious—

Bunyans's *Pilgrim's Progress;* and some of the most influential works in setting the moral tone of my generation were the novels of Dostoevsky." The logical priority of morality is clearly accepted by Braithwaite when he agrees with Matthew Arnold in saying "wisdom and goodness, they are God". Therefore, the Christian stories become meaningful and important only is so far as they reinforce the accepted moral values.

Braithwaite, fortunately for us, offers a comparison between Christianity and Buddhism. It is worth remembering that at the heart of Buddhism, according to some scholars, is also a great story.

On the assumption that the ways of life advocated by Christianity and Buddhism are essentially the same, it will be the fact that the intention to follow this way of life is associated in the mind of a Christian with thinking of one set of stories (the Christian stories) while it is associated in the mind of a Buddhist with thinking of another set of stories (the Buddhist stories) which enables a Christian assertion to be distinguished from a Buddhist one.

The Buddhist response to this view has been formulated by a Buddhist in two parts. Gunapala Dharmasiri has demonstrated both the extent to which the Buddhist position diverges with that of Braithwaite on this point as well as the extent to which it is convergent with it. Dharmasiri identifies the divergences as follows:

> Braithwaite's remarks about Buddhism can be true only if Buddhism shares the problems of Christian theology, which, in fact, it does not.

For Buddhism, moral perfection is the ideal in the sense that it leads to spiritual perfection. Morality, as we shall see later on, is generically related to the spiritual ideal. In Buddhism, morality is based on two fundamental facts. One is that humanity has a set of basic needs and the other is that moral values generically affect a spiritual perfection. The validity of Buddhist morals depends on these two facts and

therefore it these two facts are false, then the morality becomes necessarily invalid. But stories of fictions can never be falsified. Therefore, it would be a grave misinterpretation to say that in Buddhism to follow a religious morality is to act in conformity to a collection of stories.

However, Dharmasiri also hastens to add that

there is an important place for fictions in Buddhist morality.The Buddha had preached stories of his past lives for the moral edification of his followers. He had in mind the psychological impact those stories could on his followers and therefore utilized them to reinforce and support the moral system he was preaching. These stories have always belonged more to the popular stratum of Buddhism that to the intellectual. They have no credal significance in Buddhism.

It is perhaps important to realize in this context that both Buddhism and Braithwaite are willing to concede moral value to what may otherwise be metaphysical questionable. As K.N. Jayatilleke explains:

> Another test that Buddhism applies in gauging the validity of a belief is the 'fruit test', or the attempt to see what consequences a belief or set of beliefs, when acted upon, has led to.With regard to theism it may be held that it has given people a sense of security and inspired them to various kinds of activity. This does not prove that the belief is true but suggests that it may be useful. A realistic survey would show that while beliefs in theism have done some good, they have brought much evil in their train as well.

In these terms Braithwaite may be seen as suggesting a moral fruit test.

Brahma, or Brahman

A symbol of the Supreme Spirit,—the One Absolute Beings; or, it may be, the manifest God,—the Higher Self of all.

" In the beginning Brahman was all This. He was one and infinite;... infinite above and below and everywhere infinite.. The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, onto to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake."—*Mait. Upanishad,* VI.20.

Prior to the commencement of the cycle of life, the Infinite Self was unmanifest in time and space. Absolute being had not outbreathed the Divine Life. The Highest Self had not limited himself and taken birth in a universe—a solar system. He is inconceivable and at the root of all; and when the manifested Life is indrawn and the cycle ends, He alone persists.

"One of the greatest favours of God, bestowed transiently upon the soul in this life, is its ability to see so distinctly, and to feel so profoundly, that... it cannot comprehend Him at all. These souls are herein, in some degree, like to the souls in heaven, where they who know Him most perfectly perceive most clearly that He is infinitely incompre-hensible; for those that have the less clear vision, do not perceive so distinctly as the others how greatly He transcends their vision."—St. John of The Cross, *A Spiritual Canticle.*

"The question whether, on mystical principles, we can know God, must be answered by drawing, with Eckhart, a distinction between the Godhead and God. Our knowledge must be of God, not of the Godhead, and the God of religions not the Absolute, but the highest form under which the Absolute can manifest Himself to finite creatures in various stages of imperfection. The God of religion is not the Father of lights with whom is no variableness, for life without change is a state of which we have no experience, but the Father revealed by the Son. 'No man hath seen God at any time. The only-begotten Son, who is in the bosom of the Father, He path declared Him.'"—W.R. Inge, *Paddock Lectures,* p.II.

"I have had glimpses of an all-pervading Intelligence and Power, a curiously intense apprehension of a life, a mind, a

will higher than anything that we ordinarily know under these terms, and the fulfillment of them all, absolutely all-inclusive, subject to no vicissitudes, far above all flux and change, and yet comprehending all change within its own majestic stillness and completeness."- R.J. Campbell, Serm., *Being and Becoming.*

"It is said: 'within this body (*Brahma-pure*) Brahme's abode, is a little lotus, a dwelling within which is a (*dahara*) small vacuity occupied by ether (*acasa*). What that is within (the heart's ventricle) is to be inquired, and should be known.' A question is here raised, whether that 'ether' within the ventricle of the heart be the etherial element, or the individual sensitive soul, or the Supreme One; and it is pronounced from the context, that the Supreme Being is here meant." H.T. Colebrooke, *Essays,* p. 221.

Brahmarandhram

A symbol of the ray of the Divine Life which enters into the highest range of the mind (head).

Breath

A symbol of the mental interpretation of Spirit, or the expression of the Divine on the mental plane.

Breath of Life

A symbol of the spiritual essence,—the Divine Spark, atam-buddhi, which is immortal.

Buckle of Isis

A symbol of the life currents between the buddhic and astral planes, whereby the lower qualities are transmuted into the higher.

"The buckle (amulet) was placed on the neck of the mummy, which it was supposed to protect; the red material of which it was made represented the blood of Isis."—BUDGE, *The Mummy,* p. 256.

The astro-buddhic vibrations are necessary for the evolution and establishment of the purified emotions (neck).

They represent the Divine Life (blood) proceeding from the buddhic plane (Isis).

"This amulet represents the buckle of the girdle of Isis, and is usually made of carnelian, red jasper, red glass, and of other substances of a red colour; it is sometimes made of gold, and of substances covered with gold. It is always associated with the CL VIth Chapter of the *Book of the Dead*, which is frequently inscribed upon it, and which reads:

" 'The blood of Isis, and the strength of Isis, and the worlds of power of Isis shall be mighty to act as powers to protect this great and divine being, and to guard him from him that would do unto him anything that he holdeth in abomination.

"But before the buckle was attached to the neck of the deceased, where the rubric ordered it to be placed, it had to be dipped in water in which *ankham* flowers had been steeped... It enabled the deceased to have 'one hand towards heaven, and one hand towards earth.'"—Budge, *Egyptian Magic*, pp. 43-44.

The meaning of Ch. CLVI is, that the Divine Life from the buddhic plane manifests in the higher emotions which are mighty to protect the indwelling God as he evolves, at first weak and helpless, in the soul, and to guard this Great One from being overpowered by the lower emotions and desires. The baptismal ceremony signifies that through truth (water) and the virtues (flowers) the soul is enabled by means of the higher vibrations to aspire towards the higher nature, and do its duty n the activities (hands) of the lower nature (earth).

Buddha as Gautama and as Maitreya

A symbol of the Self or Soul (atmabuddhi) which descends to the lower planes, in order first (as Gautama) to become by involution the Archetypal Man, and second (as Maitreya) to rise by evolution in the souls of humanity to the higher planes again.

"Born, then, at last as the child Gautama, son of Suddhodana, and purified by a long observance of the six transcendent virtues, Buddha ultimately attained to perfect knowledge and Arhatship under the Bodhi-tree, and in so attaining passed from the condition of a Bodhi-sattva to that of the highest of all Arhats- a supreme Buddha."—Mon. Williams, *Buddhism*, p. 181.

The Germ-Soul produced of the Supreme Self (king) emerged upon the lower planes and began its development through the gradual involution of the higher qualities (virtues). The Soul ultimately attained to perfection and supremacy (umbrella) under the completion of one part of the Divine scheme of the manifesting Life (Bodhi-tree). It thereby passed from the partly enlightened condition to the fully enlightened, and so it then rose in potentiality to the higher planes as the Archetypal Man—the Ideal pattern of the forthcoming actuality.

"At the moment of his attaining Buddhahood he had transferred the Bodhi-sattvaship to Maitreya, 'the loving and compassionate one,' who became the Buddha-elect, dwelling and presiding as his predecessor had done in the heaven of contented beings (Tushita). There he watches over and promotes the interests of the Buddhist faith, while awaiting the time when he is to appear on earth as Maitreya, or the fifth Buddha of the present age.. No wonder, then, that this Maitreya whose very name implies love and tenderness towards mankind, and who was destined to become, like Gautama, a Saviour of the world by teaching its inhabitants how to save themselves—became a favourite object of personal worship after Gautama Buddha's death."—*Ibid.*

With the completion of the involution of spirit into matter, there followed the transference of the Divine germ (Bodhisatva) to the new order of evolution. This implied a fresh outpouring of the Self, who presides potentially on the higher planes, while actually engaged in the evolution of himself (Maitreya) on the lower planes. The Self promotes the

growth of the Divine germ of Wisdom, Truth and Love (the Buddhist faith), which requires to be developed in the soul of humanity until they are perfected, and the germ of the Self has become the complete Self rising glorified with his saints from the bondage of the lower nature (earth). The incarnate Self (Maitreya) is born in the evolving soul as the Spirit of love and Truth destined to become the soul's Saviour by teaching it how to rise above the things of the world and free itself from the passions and desires of the lower nature. As the incarnate Self draws all minds upwards by his infinite love and tenderness, he is adored by all who perceive him in the innermost sanctuary of their souls.

Buddha, Early Life of

Gautama or Siddaratha was the founder of Buddhism in India. He wa the son of Suddhodana, the chief of the Sakya clan of Kapilavastu int he Nepal Tarai. That is why he is called the Sakya Muni. He was born in 567 B.C. In Lumbini Garden near Kapilavastu. His mother, Maya, died when he was still a child. So he was brought up by his stepmother Gautami. At the time of his birth, an astrologer told that he would either be a great emperor or a great saint. He was given the best education and provided with all the comforts and luxuries of life. But, he had a contemplative mood and a compassionate nature, and took little interest in worldly affairs. He was thoughtful and serious, and always pondered over the sufferings of life. In order to divert his attention from this side, his father married him to a beautiful and accomplished princess, named Yashodhara, at the age of 19. He led a married life and got a son, named Rahul.

All these comforts could not give him solace and peace of mind. He was still unhappy. Once, after seeing an old man, a sick man, a corpse and an ascetic, he realized the true nature of the world. He left his home and kingdom at the age of 29 and went in search of truth. This event is known as the 'Great Renunciation'.

For two years, he became the disciple of a Brahman and studied the Vedas and Shastras. But this did not bring him peace. Then he practiced severe austerity and penance as an ascetic and reduced himself to a mere skeleton. This also did not bring him any satisfaction. Then he went to Gaya an sat there under a Pipal tree and absorbed himself in deep thought. At last, one night, the true light dawned on him and he became the Buddha or the 'Enlightened one' at the age of 35. This tree, henceforth, came to be known as the Bodhi Tree.

After attaining enlightenment, he went to Sarnath and delivered his first sermon at the Deer park. This event is known as '*Dharma Chakra Pravartana*' or 'Turning the Wheel of Law.' Here he found five disciples who followed him. He spent the rest of 45 years of his life in preaching his doctrine from one place to another. This religion soon became very popular in the kingdoms of Magadha and Kosala. he also established the order of monks, called *Sangha,* to preach Buddhism. Buddha is believed to have died in 487 B.C. at Kushinagar (in Gorakhpur, in U.P.) at the age of 80. His remains were distributed among his followers who raised eight mounds or Stupas on them.

Buddha's Death

In 487 or 486 B.C. Gautama attained Nirvana at Kusinagra He was at he wrong side of eighty at the time. According to *Mahaparinirvana Sutta* in Pava Gautama was invited where he ate rice which Gautama could not digest. He was taken ill with dysentery. His illness could not prevent him from going on to Kusinagra. Here he asked Ananda to spread a cloth on the ground between two sal trees. He was born between two sal trees and was to die in a similar place. The following were his last words: "Now, monks. I have nothing more to tell you but that all that is composed is liable to decay! strive after salvation energetically."

His remains were cremated with royal honours. Eight stupas were created in differed parts of India to house his relics.

Buddha's Enlightenment

As a youth Siddhartha excelled in marrial arts and in his studies, surpassing the knowledge of his teachers. At age sixteen he married reluctantly but in accordance with custom. His father was relieved; for, according to prophecy, if his son became as ascetic he would not take the throne and continue the family rule.

The married life bored Gautama, however, and four times he left his palace. The Four Meetings, as they are called, market the first stage in his spiritual development. Gautama encountered an old man, a sick man, a dead man, and a monk. From them he realized that old age, suffering, and death are inescapable, and salvation lies in religion. He resolved to pursue religion and shortly went into "the Great Retirement."

Fortunately, his son, Rahula, had just been born, thus ensuring the continuation of his family line, so Gautama felt free to leave. One night he slipped out of the palace and went to a forest, where he cut his hair, abandoned his royal clothing, and renounced all comforts. He was twenty-nine.

His search for truth and knowledge led him to hermits, yogis, and Brahmins, with whom he studied. None, however, provided the enlightenment he sought. He acquired five disciples.

His awakening finally came when he sat himself under a bodhi-tree (a fig trees also called bo-tree, and popularly called pipal) and meditated. Mara, the god of death and personification of evil (the approximate equivalent of the Devil), worried that if Gautama succeeded in liberating humanity there would be no one left to tempt; he attacked Gautama with an army of demons and the furies of the elements. Failing to break his meditation, Mara sent his three daughters, Lust, Restlessness, and Greed, but Gautama dismissed them with a glance.

After four weeks Gautama had his awakening with his realization of the Four Noble Truths. (1) Existence is suffering, and suffering is unavoidable; (2) suffering is caused by desire; (3) the elimination of desire will bring suffering to an end; and (4) there is a means to eliminate desire and thus suffering. The latter is called the Eightfold Path, also the Middle Way, for Gautama the Buddha envisioned it as a middle road between the extremes of asceticism and worldly life. The Eightfold path consists of right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration, right views, and right intonations.

The Buddha spent seven days on this awakening, then continued meditating for another five weeks. In the sixth week, he went to Lake Muchalinda, where Mara hurled a furled rainstorm at him, but he was protected by the snake spirit of the lake, which spread its cobra hood over him. His meditation was ended by two monks who offered him food, which he took in a bowl (now the begging bowl of monks).

The Buddha never intended to enlighten the masses, whom he saw as steeped in superstition and magic and suppressed by the Brahmins. Instead he sought to address the warrior class. In his first sermon, called the "sutra of Setting in Motion the Wheel of Doctrine," he expounded upon the Four Noble Truths. the law of karma, and the concept of *anatta* (no-self), which holds that there is no permanent essence of any one human being, but a constantly changing collection of aggregates that come together each time there is a rebirth.

The Buddha then spent forty-five years evangelizing throughout northeastern India, to the displeasure of the Brahmins. His five disciples formed a growing community of monks. At first the Buddha refused to admit women to the community, saying that a religion of men will last one thousand years, but a religion that admits women will last only five hundred years. He relented and allowed his aunt (his stepmother) to join. (He returned home after an absence of thirty-five years and reconciled with his family.)

Despite his desire to reach only the elite, his teachings spread throughout the masses and many sought to follow him.The Buddha elaborated on the Four Truths by giving five rules for everyday life; (1) Be compassionate and respect the lowliest from of life; (2) give and receive freely, but never take anything that is not given; (3) never, without exception, lie; (4) avoid drugs and drink; and (5) respect woman and commit no illicit and unnatural carnal act.

At age eighty the Buddha took a meal with a lowly blacksmith, who inadvertently served him poisonous mushrooms, or, by some disputed accounts, spoiled pork. The Buddha became ill and knew be was about to die. Seated in a lotus position, he gave his final instruction to his choice disciples, including Ananda, his favourite, and Maitreya, whom he said would be the next supreme Buddha come to earth thousands of years hence. The Buddha summarized his teachings. When he was done, he lay down on his right side and entered into meditation; a heavenly music wafted down from the sky. At some indeterminate moment, he passed into nirvana (later some Buddhists disagreed that he entered nirvana, but instead vowed not to until all beings had achieved it). The Buddha was later deified, first as a semidivine being and then as a divine being.

Buddha, Marks of the

Symbolic of powers inherent in the Soul through involution.

"Thus the great seer Asita beheld the king's son (Buddha) with wonder, his feet marked with a wheel, his fingers and toes webbed, with a circle of hair between his eyebrows, and signs of vigour like an elephant."—*Buddha-Karita*, Bk,I.65.

So it is the primordial lower self (Asita) beholds the offspring of the Highest with wonder, that is, with instinctive rather than rational appreciation of Truth. The "feet" are symbols of obedience, which tread the cycle of life as the path to peace. The "fingers and toes webbed" signify the, as yet,

fettered organs of action. The "urna," or "circle of hair" is a symbol of spiritual truth. "Signs of vigour" symbolise the powers which are to yield the results of effort which accrue on the buddhic plane.

Buddha, Teachings of

The following were the main teachings of the Buddha:

1. *Four Noble Truths and Eight-fold Path:*

The four noble Troths preached by Buddha were:

(1) This world is full of sorrows.

(2) Desires are the main cause of these sorrows.

(3) One can get rid of these sorrow by killing desires.

(4) The desires can be killed only by following the Eight-fold path, which consisted of the following principles:

(i) Right Belief

(ii) Right Thought

(iii) Right Speech

(iv) Right Action

(v) Right Living

(vi) Right Effort

(vii) Right Recollection

(viii) Right Meditation.

This path is also called the 'Middle Path' as Buddha on the one side condemned the life of pleasure as practiced by the Brahman priests while on the other side he opposed the life of severe penance as preached by the jains. Hence, he preached a middle path of righteous living.

2. *Non-violence:*

Like Mahavira, Buddha, too, laid great stress on non-violence forwards all living beings. He believed that man should neither kill nor tease animals. He preached love for

all living beings.But unlike Mahavira he did not extend his concept of non-violence to inanimate objects like plants and stones.

3. Silence over the Existence of God:

The Budha was silent about the existence of God. He avoided discussing such a phenomenon that would expose his religious ideas to some controversy. As there could be a lot of controversy over whether there is god or not and if there is any, what form He has got and where He lives, etc. Buddha wanted to avoid all such controversies in his religion.

4. No Faith in Yajnas, Sacrifices and Rituals:

Like Mahavira, the Buddha, too, had no faith in Yajnas and animal-sacrifices. He had no faith in the supremacy of the Vedas or the Brahmans. He regarded it mere ostentation, which was useless for the purpose of seeking salvation. That is why he opposed all such things and practices.

5. No Faith in the Caste-System:

Like Jainism, Buddha too, had no faith in caste distinctions. He opposed the caste-system vehemently. He believed that men should be distinguished on the basis of their qualities and not caste.

6. Nirvana:

According to the Buddha, the chief aim of man's life was to lead a noble life and to attain Nirvana or ultimate salvation. Whether a person is born to a Brahmana or a Sudra he can attain salvation by following the righteous path. This ultimate Bliss or salvation is called 'Nirvana' by the Buddhists. In this state, the soul becomes free from the eternal cycles of life and death.

7. The Karma Theory:

The Buddha believed in the theory of Karma and Rebirth, He said that it was the eternal law that a man reaps the fruits of his deeds. None can escape the consequences of his deeds.

8. Stress on Righteous Conduct:

The Buddha stressed the importance of moral living. He paid more attention to the purity of thought, world and deed. His teachings were showing kindness to animals, telling the truth to avoid stealing and immoral living, not to indulge in talking ill of others, etc.

Buddhi, or the Wisdom Principle

A symbol of the fount of spiritual life on the buddhic plane, which transcends the highest intellect. It is the source of all the higher emotions and ideal qualities appertaining to Truth, Love, and Wisdom. It is described as outpouring these qualities in response to the aspirations and sacrifices of the lower consciousness.

"Buddhi, commonly translated by perception, but really a kind of perception that involves something life what we should call intellect.. As a cosmic force, Buddhi is that which gives light as the essential condition of all knowledge. Budh means literally to awake, and as a sleeping person is dull and inert to the world, but begins to perceive as soon as he is awake."—Max Muller, *Six Systems of Indian Philosophy*, pp. 370, 371.

"The life there (of the celestial region) is wisdom, a wisdom not obtained by a reasoning process, because the whole of it always was, and is not, in any respect deficient, so as to be in want of investigation. But it is the first wisdom, and is not derived from another."—Plotinus, *On Intelligible Beauty*.

The feminine Holy Spirit—Sophia—and most of the great Goddesses of polytheism are symbols of Buddhi under various aspects. She is the Divine Mother who gives birth to the Son of God on the buddhic plane, that Love and Truth may rule the soul in righteousness and peace when evolution is complete.

"For Isis is the Female principle in Nature, and that which is capable of receiving all generation, in virtue of which she

is styled by Plato 'nurse' and 'All-receiving,' but by the generality, 'the one of numberless names,' because she is converted by the Logos (Reason) into, and receives, all appearances and forms. But she has, implanted in her nature, the love for the First and Supreme, which is identical with the Good, and this she longs after and continually pursues: whereas the part that belongs to the Bad Ones she flees from and repels, though she is the *field* and *material* for them both; of herself always in clinging towards the Better One, and permitting It to generate... and fill her with births,—for birth is an image of existence in Matter, and that which is born is a copy of that which is."—Plutarch, *Isis and Osiris*, 53.

For Budhi (Isis) is the receptive principle in Spiritual Nature. From the plane above, Atma, there is poured forth the primal Ideas and potencies of existence, and these generate on the next plane, the buddhic, where they are received and "nursed," as it were, or prepared for their reflection downward on to the lower planes. From Buddhi all diversity (numberless names) proceeds, through the action of the Logos who fills the Spiritual Wisdom with the ideal prototypes of all appearances and forms, subsequently to be expressed on the mental, astral, and physical planes.

Buddhi is in direct and harmonious relation with the Supreme and wholly guided from above whereas her reflection downward on the astral plane is full of the strife of the evolving monads she has brought forth, for she is the *field* and *mould* for both the perfect and the imperfect. She repels the lower desires (the Bad One), being united only with the Higher Self who produces in her the Divine Monads who take birth, or become embodied in the forms wherein to evolve; for the separated monad is a microcosm which is a copy of the Macrocosm.

"Spiritual things, as Plotinus says, are separated from each other not by local division, but only by discordance of nature. The organ by which we apprehend divine truth is no special faculty, but the *higher reason*, which we distinguish from the

understanding because we means it to include the will and feelings, disciplined under the guidance of the intellect. The higher reason is the unification of our personality which is the goal of our striving and the postulate of all our rational life. God is the last object to be clearly known, precisely because He is at once the pre-supposition and foundation and consummation of all our knowledge."—W. R. Inge, *Paddock Lectures*, p. 4.

Buddhic-body

This is the vehicle of the soul on the buddhic plane, potential and latent as yet, but destined to become manifest and active when the consciousness of the perfected ego rises to its level and claims its inheritance—the "treasure in the heavens that faileth not. For where yore treasure is, there will your heart be also."—Luke xxi, 33,34.

"And I stretched forth and received my bright embroidered robe. With the beauty of its colours I adorned myself"—("Hymn of the Soul"). *Acts of Judas-Thomas.*

And I made a great effort to receive my buddhic vesture, and did at length achieve my purpose. With its brilliant qualities, lovely to regard, did I adorn myself.

The buddhic-body is described as full of intelligence, wisdom, truth, and love, to a degree impossible for the lower mind to have any conception of. The putting on by the saint of this "robe of glory" will introduce the soul to a state of bliss in which higher faculties and activities will be exercised without a trace of selfishness entering in.

Buddhic Function

The spiritual carrying-out of the means of transmuting the lower emotions into higher emotions, so that the indwelling Self shall evolve Itself, and the lower nature of the soul fall away. It is Buddhi who directs the evolution of the true Self in the human being. When the lower nature aspires, she sends down strong vibrations which assist in uplifting the mind. At

first the nature of the upward aspiration is the vague, almost unconscious, unrest and dissatisfaction at present conditions. The mind is allied with the desires and lower emotions, and what is required is that the mind should relinquish these inferior motives, and accept the ideals and higher emotions in place of the lower attachments. The highest part of the subjective lower mind is on the fourth sub-plane of the mental plane. The vibrations from Buddhi enter the mind at this level, and there is than an impulse awakened in the lower self from this sub-plane, which causes a speedy upward movement and so accelerates the mind's progress to a better conditions of being. The lower nature has correspondences with the higher, and a perfect reciprocity is set up and established between the two natures. The transmutations are the apparent changes in the soul from lower qualities to higher which are brought about by a spiritual process under immutable law. The ideals and higher emotions (buddhi manas) are the most powerful rulers of the mind when the will is in accord with them. It is these which lead the martyrs of all faiths to brave the external forces which are arrayed against their activities. It must be remembered that while forces are always restricted to their particular planes under the law of conservation of energy, guidance of the forces connected with life comes from higher planes. The guidance is not a force, but a ruling of forces, as when a man *calls* his horse to drag the cart. Forces on a lower plane respond to a "word" on a higher plane. This indicates the meaning of the Divine Word which rules all forces on all planes.

Buddhic Plane

A symbol of the plane of manifestation next above the higher mental plane. It is the highest of the four planes which constitute the arena of life in the present cycle of spiritual evolution. It is not outwardly manifest in the soul as are the three lower planes, and is only indirectly known through the higher emotions which are the "fruit of the Spirit." It is the plane on which are the prototypes or patterns of theing below

in the phenomenal realm, thing, that is, that are the result of any kind of growth, mineral, vegetal, animal. The buddhic is the first plane to which the Higher Self descends in manifestation. It contains the higher causal-body which is the seat of the Self and of the higher qualities. On this plane is situated the heaven of the perfected human souls. It contains the state of consciousness from which the souls have descended, and the state to which they ascend in glory at the last.

Buddhism

Religion of the "awakened one," based on the teachings of the historical Buddha, Shakyamuni ("Sage of the Sakyas"), born Siddaratha Gautama (c. 566 B.C.-486 B.C.). Buddhism is one of the world's great religions, although some argue that it is a philosophy and not a religion. It originated in India, where it died out after the twelfth and thirteenth centuries, and spread through Asia and eventually to the West.

In Asia Buddhism is known as the *Buddha-Dhamma*, or the "eternal truth of the Awakened One," referring to both.

The truth concerning Buddha and the truth espoused by Buddha. In the view of Buddhism, life is full of suffering and is impermanent and without essence. Because of earthly cravings and ignorance, the individual is caught on the wheel of *samsara*, or rebirth. Only by overcoming those conditions can be individual break the cycle and attain nirvana, the merging with Brahman, the Absolute.

There is no concept of an eternal, individual soul in Buddhism. The karmic attributes that make up a personality, called skandhas, or "aggregates," scatter upon death and recollect in rebirth to form a new but transitory personality.

Buddhas, or "awakened ones," have appeared throughout human history and will continue to appear. According to Buddhist tradition, at least twenty-four Buddhas preceded Siddhartha Gautama over a 120,000-year period. However, there is no historical documentation of their existence.

Buddhism and the Philosophy of Religion

It was necessary to introduce these points at the very outset to alert the reader that in Buddhism one is dealing with a religion whose fundamental orientation is rather different from that of say, the Judeo-Christian religious tradition. Once this fact is recognized and borne in mind it is indeed possible to bring Buddhism in relation to the Western philosophy of religion. But our preceding discussion does indicate that (1) In order to find the material from Buddhism relevant to the Western philosophy of religion we may have to look at segments of Buddhism which Buddhists as such may not regard as of great significance to them in terms of their own system but which may acquire new significance for us when juxtaposed with the Western philosophy of religion and (2) while this makes the task of locating the material relevant for the Western philosophy of religion more difficult and challenging it simultaneously holds the promise that when such material is identified its implication for the Western philosophy of religions likely, on account of the contrasting natures of the systems, to be more exciting and provocative than might otherwise be the case.

The fundamental distinction between types of religions alluded to in the paragraph above is perhaps best described in terms of a dichotomy developed by Erich Fromm. Erich Fromm distinguishes "between *authoritarian* and *humanistic* religions".

The former are characterized by a belief in a higher unseen power who controls human beings and who is entitled to worship, while humanistic religions are centered around human beings and their own strength. According to Fromm "one of the best examples of humanistic religions is early Buddhism". This distinction even goes beyond theistic and non-theistic religions, as some forms of humanistic religions could be theistic but in them "God is a symbol of man's own powers which he tries to realize in his life". In this sense this

book may be looked upon as a humanistic enterprise in the study of religion. At this point one may be tempted to ask:

Buddhism as a Synthesis between Vedic and Jain Religions

Vedic religion was extremely popular prior to the propagation of Jainism. It was an ideal religion during the Early Vedic period but in the later Vedic period various weaknesses crept into it. This religion during this period was beyond the comprehension of common mind. The dominance of the priestly class had immensely increased. They had become the custodians of gods and goddesses and called themselves Bhudevas i.e. Gods on Earth. None could dare raise a finger or speak a word against them. They had made religion most complicated for the common masses. Their selfishness found vent in various ways. Moreover, the number of gods and goddesses had also increased. The religion had lost its piety, purity, fidelity and sanctity. It was full of unnecessary, rather undesirable, rites and rituals, superstitions and beliefs. The life of a Brahman priest grew extremely luxurious. He led a family life and did nothing for the cause of religion and society. Infact in this religion people did not find peace to their souls.

Jainism had its start in a revolt against the perversions of Hinduism. It gave a fatal blow to the caste system, the most powerful institution of later Vedic times. It presented a philosophy of life, and soul quite opposite and contrary to Hinduism. If Hindus believed in the existence of numerous gods and goddesses. Jainism flatly refused the existence of any God. It also believed in the philosophy prevalent in Hindus philosophy called Samkhya philosohy. In Hinduism the Brahmans led a life of luxury and comfort while the life of a Jain monk was the hardest. The Jain monks believed in selfmortification. They believe that by self-mortification they purify the soul: moreover the people in Vedic religion had faith in sacrifices while Jainism believed in the extreme type of Ahimsa believing that animate as well as inanimate object contain life.

Buddhism was a synthesis between the two. The people found it difficult to follow either of the extremes, so Gautama followed the middle path. In Buddhism a Buddhist monk neither led the hard life of a Jain monk nor buried himself in the lap of luxury like a Brahman priest. In usual manner he was expected to preach the gospel of Lord Buddha. He was to move from place to place, city to city and country to country preaching the principles of Buddhism. No doubt he had to follow certain commandments yet his life was not that of self-mortification. Hinduism believed in innumerable gods and goddesses, Jainism refused their existence but when Lord Buddha faced the situation he preferred silence. Gautama believed in Ahimsa but it was not of the extreme type in which Mahavira had his faith. He even allowed his disciples of take meat under certain conditions. But such a type of thing was never allowed in Jainism even at the cost of life. Gautama had allowed it to his disciples only on the condition that "if you happen to meet such a society in which people take meat and nothing else and you get meat in charity then you are allowed to take it. Moreover you can have it only to save your life but not to increase your flesh. You are also to see that an animal must not be sacrificed only for your food". Such type of meat was forbidden to them.

On the basis of the above discussion we can conclude that Buddhism avoided both extremes and it was a synthesis between the Vedic and Jain religions.

Buddhism in the Sixth Century

The Sixth century B.C. was an important period in the history of the world. Many great thinkers, preachers and prophets lived in this century. Two such men, Vardhaman Mahavira and Gautama Buddha became famous as founders of two religions, Jainism and Buddhism. Both these men preached against the evil customs prevailing in society in the name of religion, empty ritualism and costly sacrifices. People longed for simplicity and sincerity in religion. Changing pattern of social and economic life also gave rise to new ideas

and feelings. The rise of towns and the growth of industrial and commercial classes encouraged the development of unorthodox beliefs. It was not just by accident that the two religious movements so similar in many ways sprang up about the same time in eastern India in the region surrounding Rajagriha, Vaishali, Kashi and such other important commercial centres.

Buddhism and Jainism—Comparison

Points of Similarity: Both Buddhism and Jainism were reform movements. They were started to reform the Hindu religion. Both were in favour of Ahimsa or non-injury to animals. Both condemned the caste-system and were against the Vedas and Sanskrit. Both of them challenged the superiority of the Brahmans.

Points of Difference: While Buddha was silent about the existence of God, Mahavira defied His existence. While Jainism laid so much stress on hard penance, Buddhism followed the Middle path, neither too much austerity nor too much of worldliness. Buddhism does not believe in remaining naked as some of the followers of Jainism believe.

Buddhism, Effects of

(1) It gave a Popular Religion:

Lord Buddha made Buddhism a very simple and popular religion. There were no complications and no formalities in it. It gave no importance to priests. It was so simple that every individual was in a position to practice it without the help of others. It appealed directly to the hearts of the people. Its moral and ethical code too, was very simple. He preached his religion in the simple language of the common man. Its books were also written in the simple and popular language and used simple parables as a means for teaching the religion to the people. Thus, it introduced a personal element into religion in the form of a human saviour. It was, no doubt a

great contribution to the spiritual thought and religious philosophy of the times.

(2) Started and Introduced Image Worship:

Till then, image worship was quite unknown to the people of India. It was for the first time introduced by the followers of Lord Buddha. During this period a number of temples were constructed and their in the images of different gods and goddesses were kept, After sometime, Lord Buddha, who had once raised his voice against the worship of God, himself began to the worshipped as a god. We cannot say with certainty as to when and how this idol-worship started in India. But it is presumed that it was encouraged by the Greeks. The Gandhara school of sculpture helped in spread to a very large extent.

(3) Laid Greater Stress on Ahimsa:

Even in Hinduism Ahimsa was an accepted principle. But Buddhism laid greater stress on Ahimsa, Lord Buddha said that people should not take the life of any living being. It, therefore, raised its voice against the sacrifices of animals etc, for *yajnas*. It appealed to the human side and therby gained the sympathy and good-will of many.

(4) Destroyed the Rigidity of Caste System:

Hindu society was divided into a number of castes and sub-castes. It had an adverse influence upon the Hindu religion. It created a feeling of hatred among the people. Buddhism did not support it. It opened its doors for all and removed the barriers of caste, colour etc. In the eyes of Buddhism, all were equal. Thus, the rigidity of caste- system was destroyed.

(5) Promoted Art, Literature and Architecture:

Lord Buddha used the common and popular language for preaching his religion. Hence the Buddhist literature was also written in this very language. Besides literature, Buddhism also contributed a lot towards the development of art and

architecture. A number of stupas, monasteries and the images of Buddha are found today. Though most of them are in a dilapidated state, the whole life of Lord Buddha is painted on the walls of these monasteries. Sometimes these paintings are found even on the walls of the caves. Thus, the painters and sculptors both made beautiful contribution to the progress of the Indian Society. Their ruins found today are still a source of inspiration for the posterity.

(6) Political Effects of Buddhism:

Till then Indians were confined within the geographical boundaries of the Indian subcontinent. Only the traders used to go abroad. But now, with the spread of Buddhism in India and it getting the State patronage, people started moving out of India to preach this religion. It, therefore, brought India and the Indians in contact with the masses in the foreign countries. As Sir J.N. Sarkar writes in his book *India Through the Ages*. "Indian monks and scholars carried Buddhism to the foreign countries from the third century B.C. onwards. Therefore, the converts from these countries looked upon India as a holy land, the cradle of their faith, a pilgrimage to which was the crowning act of a pious householder's life."

(7) Popularized the Common Language:

The entire sacred literature of Hinduism was in the Sanskrit language. It was not possible for the common people to understand the same. Buddhism was preached in the common language spoken and understood by the people and all the Buddhist literature was also written in this very language. Hence a very large number of people adopted this relation as their own. It thus created an atmosphere of political peace and a sort of integration in the country.

(8) Made People Follow the Path of Ahimsa:

Till now, the kings and the princes had been very much influenced by the sacrifices made in the *Yajna*. Now, for the first time, Lord Buddha raised his voice against it and created a terror in the hearts of these kings and princes. It was due

to the influence of Buddhism that Ashoka gave up the sword, renounced war and embraced the law of Ahimsa. From then onwards, he desisted from every kind of bloodshed. It is the mot note-worthy feature of Buddhism that unlike all other religions, it never used force and sword to gain its followers. The vivid and horrible description of war so terrifled the Indians that they threw out war from their political life with the result that ultimately it became responsible for India's political downfall and we became slaves of slaves.

(9) It destroyed the Martial Spirit

Buddhism laid greater stress on Ahimsa. Those kings and prince who accepted the Buddhist religion have up war. Thus, Buddhism brought down the martial spirit of the country to the lowest level. So discarded martial games and exercises with the result that they could not face the attacks of the Muslims and surrendered before them life cowards. A classical example of Indian timidity of those days is the case of Lakshman Sena of Bengal whose kingdom was conquered by Bikhtyar Khilji, with the help of only 18 hourse-men.

Buddhism, Jainism, and Hinduism: Buddhism and Jainism differed from the Vedic Hinduism in their emphasis on Ahimsa, simplicity of religious worship and dislike for the caste system. The two religions did not need the priest for the performance of their prayers and other ceremonies. On the other hand, they laid emphasis on right type of action.The three religions shared similar beliefs regarding the Law of Karma and freedom from the cycle of rebirths, In fact, neither the Buddha nor Mahavira had any intention of founding a new religion. They wanted to remove the evils that hand crept into Hindus society.The stress was not on creating something new but on reforming a society which had made ritualism and sacrifices two essential elements of its religion. Their followers and devotees developed these two reform movements into two distinct religions.

Buddhist Criticisms of Revelation and Faith in Christianity

Some modern Buddhist scholars who are familiar with Christian theology have offered some fresh criticisms of the Christian concepts of revaluation and faith by applying the traditional Buddhist critique in a modern context. Three such criticisms may be of particular interest.

(1) Gunapala Dharmasiri is familiar with the prepositional and non-prepositional views of revelation and faith in Christianity. He even offers the opinion that

> the traditional view about revelation is a much more coherent attempt to answer the problems of revelation. The traditional way was to take the scriptures as the basis of revelation. But some contemporary theologians try to relegate scripture to the background and emphasize the special revaluation of Christ, taking scripture only as a commentary on the special revelation.

Herein Dharmasiri is expressing an opinion an interesting one, but still an opinion. Subsequently, however, he cites James J. Packer as follows:

> So the revealing facts of history are only accessible to those who are already sure that Christianity is true. And how do we become sure of this?.. Before I can find revelation in history, I must first receive a private communication from God: and by what objective standard can anyone check this? There is no norm for testing private revelations. We are back in subjectivism with a vengeance... Only when we abandon the liberal view that Scripture is no more than fallible human witness, needing correction by us, and put in its place the Biblical conviction that Scripture is in its nature revealed truth in writing an authoritative norm for human thought about God, can we, in principle, vindicate the Christian Knowledge of God from the charge of being the incorrigibly arbitrary product of our own subjective fancy. Reconstructed liberalism by

> calling attention to the reality of sin, has shown very clearly our need of an objective guarantee of the possibility of right and true thinking about God; but its conception of revelation through historical events and personal encounter with the speaking God ends, as we saw, in illuminism or mysticism, and is quite unable to provide us with such a guarantee. No guarantee can, in fact, be provided except by a return to the old paths—that is, by a renewed acknowledgment of, and submission to, the Bible as an infallible written revelation from God.

Gunapala Dharmasiri bases his criticism on the above assessment and comments:

> Packer is here pointing to an unavoidable problem in Christian theology. Every theologian who has tried to overemphasize the special revelation of Christ has got repeatedly entangled in this problem. Therefore, what really happens with these theologians is that they usually confuse the general and special revelations together and do not, in practice, stand up to their theoretical dogma of the exclusive predominance of the special revelation. Barth also exemplifies this dilemma when he says that the hearing of the Word of God can only be attested in the realm of humanity by an appeal to proclamation through the Church, to Holy Scripture, to revelation...

A parallel problem in Buddhism would arise if one rejected authority as a general source of knowledge and then proceeded to assert that the Buddha's words were especially authoritative. This epistemological sleight of hand, as it were, is actually attempted by Dharmakirti!

(2) Buddhist scholars reject the distinction between revealed and natures theology, as well as both as sources of knowledge, in keeping with the non-prepositional view of revelation and faith, but for different reasons. Their rejections

based on the rejection of authority and tradition itself as constituting a valid epistemology. Thus it is argued that

> revealed theology can hardly keep to itself as an independent branch of knowledge. Here, one can always say that revealed theology can be an independent branch of knowledge on a completely different epistemological basis. This is what Barth tries to do; God being completely transcendent and 'wholly other' he can be known only through his own revelations to us. This makes tradition and authority its own epistemological basis. Revealed theology has also been treated as supplementing natural knowledge or as supplying the basis for natural theology in the sense that natural theology is said to be trying to prove and clarify what revealed theology has already stated. Thus, revealed theology can assume a great significance, not only in its Barthian form, but also in its many other variations. Whatever the form it takes, it always bases itself on authority and tradition as its only epistemological basis.

(3) When Christian scholars offer rational grounds for theistic beliefs, modern Buddhist scholars, not sharing such belief, accuse them of confusing coherence and rationality.

Any two related fictional concepts are always coherent as [a] system, but it does not say anything at all about their rationality. Coherence may be a form of rationality, and what is actually meant by rationality here is clarity or coherence: it is always advisable to distinguish between rationality and coherence in such instances. Novels and fictional stories though coherent are hardly spoken of a s being rational. This distinction is an important one and should always be made.

Buddhist and Jain Schools of Art and Architecture

Buddhist Monasteries and Cave-temples

The finest contribution of Buddhism and Jainism to Indian life was made in the realm of architecture and sculpture.They gave a powerful impetus to religious architecture. A large

number of Cave-temples (chaityas) and Monasteries (Viharas) were constructed in different parts of India for giving permanent abodes tothe Buddhist and Jain monks. Big stupas of stone were also raised over the relics of the Buddha and the Bodhisattva.

Monasteries were actually caves excavated out of solid rocks. During Ashoka's period, these caves were plain chambers but, later on, they were adorned with pillars and sculpture. The rock-cut caves consisted of two parts—Chaitya or a hall for worship and a Viharas or monastery. Chaityas were used as places of worship while Viharas were used as places of residence for the monks. The Viharas consisted of a central hall with small cells on all sides. The Chaityas consisted of a rectangular hall with a semi-circular side at one end. There was a small stupas near this end. The roof was semicircular in form. Thee was a large window above the main door. Light was admitted through this window. There were long rows of pillars in the hall. The entrance was decorated with sculptures. Many rock-cut caves have been found at Nasik, Karle, Ajanta, Ellora, Aurangabad and Kanheri and at many other places on the Western Ghats.

Chaitya Hall, Karle

The first example of cave-temples is that of the Chaitya Hall, Karle (in Andhra Pradesh) which was made about in the beginning of the Christian era in the Satavahana period. It is much developed in size and splendor and has the largest Chaitya hall of all the cave-temples. It is completely cut out of a solid rock up to a depth of about 124 feet. The pillars in the hall are remarkable for their proportions. They are thirty-seven in number and some of them have capitals at their tops. The capitals are superb in their beauty with kneeling elephants standing not he bell-shaped bases. The Chaitya Hall is associated with the Buddhist religion. It served the purpose of a meeting hall or a service hall.There is a Chaitya or Stupa at the end of the hall. The stupa inside the

temple is very imposing. It has beautiful sculptures on the front wall.

The Ajanta and Ellora Caves

The Ajanta and Ellora caves, situated near Aurangabad in Maharashtra, present the best examples of rock-cut architecture, sculpture and paintings. Perhaps, only next to the Taj Mahal, they attract the greatest number of visitors, both foreign and Indian.

There are thirty caves at Ajanta and thirty-four caves at Ellora. Some of them are single-storeyed, some are double-storeyed while there are others which are over three-storeyed. Curiously enough, some are Buddhist caves, some Brahmanical while the others are Jain caves. These caves were excavated for the use of monks during the rainy season. As such, they were made in ideal natural surroundings far from the madding crowds. Some caves are *Viharas* or the monasteries for the monks to live while others are *Chaitya-grihas* or sanctuaries for the monks to worship their deities in perfect seclusion, and calm and quiet atmosphere. The earliest cave dates back to the second century B.C. while the latest dates back to about the 2nd half of the seventh century A.D.

A brief survey of the different caves speaks high of the artistic skill of the Indian art-master. With the help of pickaxe, hammer and chisel, he has done wonders. He has thought like a giant and finished like a goldsmith. Can you imagine the great patience which he has shown while cutting the great rock, bit by bit? But what he has achieved is nothing less than a marvel. He started the excavation work from above, i.e. the ceiling and then continued downwards. The ceiling is imitation of the wooden construction with beams and rafters, the lofty halls, deep chambers, the walls and pillars with beautiful sculptures, the huge image of the Buddha, the shrine-chandeliers, monk cells, ornate facades (front portions of the caves), the corridors, doorways stairways, etc. were all hewn out of the solid rocks. The complete operation bespeaks

great delicacy, precision and carefulness on the part of the rock-cutter.

But the main thing which has immortalized the name of the Ajanta and Ellora caves is their paintings. They mostly centre round Buddha, Bodhisattvas, incidents from the life of the Buddha, and the Jatakas. They depict the vast panorama of life from birth to death. Thee are the princes in their palaces, ladies in their harems, coolies with loads over their shoulders, beggars, peasants and ascetics together with flora and fauna of India. The Ajanta and Ellora paintings rank among the best art of the ancient world.

Cave-Temples and Viharas at Nasik, Kanheri, and Udayagiri

The caves at Nasik and Kanheri were built as Viharas and are known for their architectural beauty and design. The cave-temples built by King Kharavela of Kalinga at Udayagiri (Orissa) in the 5th century A.D. are also specimens of Buddhist architecture. They consist of a row of cells with a gate, opening in the courtyard. The semi-circular arches, resting on pillars with carved animals on the top and the imaginative pillar brackets are the most noteworthy architectural features of the Udayagiri cave- temples.

Sutpas—the Sanchi Stupa

The Stupas of Sanchi, Bodh-Gaya and Bharhut are also the best specimens of the Buddhist architecture. They are dome-like constructions. They were built either of bricked or of stones. Some stupas were built to mark the holy places of Buddhism, some were constructed to commemorate certain important events and some were created to bury the Buddha's relics. The relics were placed in a casket-chamber in the centre of a dome. The top of this dome was flat in shape and was surround by a square structure, called 'Karmika'. The stupa was crowned by an Umbrella (*Chhatra*) and surrounded by a plain-stone railing provided with one or more gateways. These gateways were often decorated with sculpture of high artistic value. At Sanchi, there are three Stupas. The big Sanchi Stupa

was built by Ashoka in the 3rd century B.C. It was enlarged later on in the Sunga period. This Stupa consists of the hemispherical dome containing the Buddhist relics four gateways and an umbrella surmounting the dome. The diameter of this Stupa is 36-60 metres and its height, excluding the umbrella and the railing, is 16.46 metres. It is surrounded by a high railing, about 3.5 metes in height and well-adorned 'Toranas' or gateways. Each gateway is equipped with two square upright posts, surmounted by a capital. The capitals are embellished by sculptures of standing dwarfs or lions or elephants. The sculptures depict scenes of Buddha's life and events narrated in the 'Jatakas' (Birth stories of Buddha). Here Buddha is represented only in symbols like the lotus, a throne under a pipal tree or a wheel. This stupa represents the Buddhist or Hinayana School of Art. This stupa is one of the best preserved stupas in India and is known all the world over for its beautiful sculptures, carved on its four gateways. The Bharhut Stupa also speaks of the high standard of the artistic conception and technical skill of the Buddhist artists. The sculptures engraved on the gateway are related to the Jataka stories. The most important stupas found in Deccan are those of Amaravati and Nagarjunakonda.

Buddhist and Jain Schools of Art

Both the Buddhist and Jain Schools of Art were of a religious nature. But they came chiefly from the hands of secular craftsmen, who, though worked according to priestly instructions, loved the world they knew which is usually to be seen behind the religious forms in which they expressed themselves. They showed intense feeling for nature and clear comprehension of the unity of life—human, animal and vegetable. They displayed delight in life led by the people. Though these schools of art are essentially Indian in character, yet we can see traces of foreign influence in them.

1. The Mauryan School or the Sarnath Schools of Art

The Mauryan kings patronised arts, and, consequently, architecture and sculpture attained a high level of excellence. The real beginning in this direction was made by Ashoka. He built thousands of Stupas, Cave-temples and Pillars. He constructed about 84,000 Stupas all over India. The most famous example of them is the big Stupa at Sanchi. The cave-dwellings of Barabar Hills, near Gaya, are good examples of rock-cut architecture of this era. The Monolithic pillars of Ashoka are the best specimens of the 'Mauryan School of Art'. These pillars are found scattered throughout the vast empire of Ashoka. Some of the places, where the Ashokan pillars are located, are Sarnath, Sanchi, Allahabad, Delhi, Lauria, Araraj (Bihar), Nigliva, etc.

These pillars are a triumph of engineering, architecture and sculptue. Each pillar weighed about 50 tons and was about 50 feet high. It was really a marvellous feat of technical skill of engineers to transport such heavy pillars from mines to places of their erection. There were three parts of a pillar—the prop, the shaft and the capital. The prop is buried in the ground. The shaft was made of one piece of stone. The shaft is nicely polished and is very graceful in its proportions. It supported a capital made of another single piece of stone. The capital consisted of one or more animal figures, such as the lion or the elephant. Extraordinary technical skill was shown in cutting and chiselling the stone into a pillar with wonderful accuracy. The beauty, proportions and attention to minor details, shown in the capital,testify to the artistic skill of the artists. The capital of Sarnath Pillar is the most significant and the finest piece of sculpture. It was carved out in the 3rd century B.C. during the reign of Ashoka to commemorate the place where Buddha gave his first sermon and made the Dharma Chakra move.

The Capital of the Sarnath Pillar is the most beautiful of all the Ashoka pillars. The figures of the four lions, standing back to back, and the smaller figure of animals, in relief below,

all indicate to a highly developed art of sculpture. The wheel below the figures of four lions is now our national symbol and can be seen on our national flag. The majestic figure of lions and graceful deer on pillars, the Yaksha statues and images of the Jain Tirthankaras, all reveal the indigenous skill in sculpture.

The Sarnath Pillar has special significance for modern India. The figure of the four lions has been used in our currency while the wheel below the figures of the lions has been given a place in our national flag.

The Mauryan emperors built beautiful palaces at their capital, *Pataliputra*. It was a large, grand and beautiful city. About Chandragupta's palace at Pataliputra, Megasthenes said that the royal palace was made of wood and was unique in its beauty and magnificance. It was provided with beautiful parks, artificial lakes and all means of enjoyment. The Chinese pilgrim, Fahein, was also wonder-struck at the sight of Ashoka's palace at Pataliputra. he believed that the palace could not have been constructed by human hands but by the spirits.

2. The Sunga School

After the fall the Mauryas, the Sungas established their rule which lasted from 184 B.C. to 72 B.C. The Sunga period witnessed great development in the field of art. During the Sunga period, a big Stupa was constructed at Bharhut (M.P.). It consisted of a hemispherical dome and bricks surmounted by a shaft and an umbrella. It is surrounded by a railing made of red sand-stone. The sculptures on the gateway, pillars and railings give a beautiful representation of nature, the episodes from Buddha's life and the Jataka stories. They help us to form an idea of the religious beliefs, dress, customs and manners, etc. of the people. These sculptures show simplicity and much movement.

Three big Stupas were constructed at Sanchi during this period. The old stupa, built by Ashoka, was enlarged to twice

in original size during the Sunga Period. Its old wooden railing was replaced by stone railing and four gateways were also added. Though the construction of gateways is primitive yet the finish is remarkably good and carvings are fresh and vigorous. The gateways are richly engraved with sculptures which represent many incidents of Buddha's life and events of the Jataka stories. The sculptures here show a far higher standard of technical skill and artistic conception. The railings at Sanchi and Bharhut are considered a great landmark in the evolution of art. There was probably a Stupa at Bodh-Gaya. The railing here was also engraved with figures. The famous Vihara at Bhuja, Chaitya Hall at Nasik, a Stupa of Bharhut and Garuda Pillar at Besnagar are some of the other monuments and sculptures of this period.

3. The Mathura School of Art

Sometimes, the people expressed their religious belifs, ideas and feelings through the medium of stone statues. As a result, divinities in the Brahminical, Buddhist and Jain myths, legends and religions appeared in the form of stones. The art of image-making developed at Mathura and Gandhara. The Mathura and the Gandhara Schools of Art were the two major schools of art that specialized in the creation of images and statues of the Buddha.

The Mathura Schools of Art began at the end of the last century B.C. The figures at Mathura were made of spotted red stone. Buddha was represented in human figures. This is a significant development in the evolution of the art of sculpture. At Sanchi, Bharhut and Gaya, Buddha was never depicted in a form but represented by a symbol of either two footprints or a wheel. Life-size statues of Buddha were made there. Various statues of the Hindu and Jain deities were built later on. The figures at Mathura were carved out boldly against the plain surface. The early Buddhas and Bodhisattvas of the Mathura School are happy, fleshy figures with little spirituality about them, but later on they developed in grace and religious feeling. The headless statue of Kanishka is the

most striking of the Mathura School. This school of art is also known as the Kushana School of Art because Mathura was one of the famous seats of the Kushana empire.

4. The Gandhara School of Art

The Gandhara School of art occupies a high place in the history of the Indian art. It sprang during the reign of Kanishka. As most of the statues and sculptures, made under this school, have been discovered in Gandhara, this art has come to be called the Gandhara School of Art. Some historians call this school of art as 'Greeko-Buddhist' or 'Indo-Greek' because Greek technique was employed to illustrate Indian religion and depict Indian personalities.

The Gandhara Buddha images or the Gandhara School of Art has some special features of its own. Under this school of art, life-like statues of Buddha and Bodhisativas were made in the likeness of Greek Gods. The sculptures of this School of art were worked out in stone, cement, terracotta and clay. This art was not without outside influence. The technique and forms applied were Greek in nature but the ideas, inspirations and subjects were all Indian. In fact, the Gandhara artist had the hand of a Greek and the heart of an Indian. They consist mostly of images of Buddha and relief sculptures representing scenes from Buddhist texts. This art is realistic. Much care was taken in depicting every fold and turn of the dress. Rich ornaments, costumes and drapery were used to impart physical beauty. Great importance was attached to refineness and polish. Specimens of this school of art have been discovered in the ruins of Taxila and in a number of cities in Afghanistan and Pakistan.

5. The Andhara or Satavahana School of Art

The Satavahana or the Andhra rulers of the south were great patrons of art. Under their patronage, art and architecture developed in the valley of the Krishna river, especially at Amaravati and Nagarjunakonda. This art was

greatly influenced by Buddhism and Jainism. It is known as the 'Satavahana or Andhra School of Art'.

The Stupa of Amaravati reveals the characteristics of the southern stupas. The stupa has a lofty circular terrace with stairways. At the top are fine, free-standing pillars. The railing and the dome are made of marble instead of red sand-stone. They are richly engraved. The carvings are different in style from those of North India. The figures at Amaravati are slightly round, tall and slim. The figures of Buddha are seen here and there but he is generally represented by symbols.

Another important characteristic of the Amaravati Stupa is this that there are no individual images, rather the scenes are too much crowded.

The prominent finds at Nagarjunakonda comprise of a Stupa, two Chaityas and a Monastery. A slab has also been excavated. It illustrates scenes from Buddha's life. Idols in the Hindu, Buddhist and Jain temples were made of marble. The sculpture at both these places (Amaravti and Nagarjunakonda) was purely Indian in origin and character. There was no foreign influence on them.

Buddhist Councils

The First Council

According to Pali-literature, four councils were held of draw up the cononical texts and the creed in their pure form. The first council was held at Rajagriha immediately after the Parinirvana of the Buddha. Mahakassapa presided over this council. Upali and Ananda also took active part in the council. According to certain scholars it settled Dhamma and the Vinaya and so gave a definite shape to the teachings of Lord Buddha. It was attended by 500 Bhikshus.

The Second Council (387 B.C.)

The second council was held at Vaishali, a century after the passing away of the master. In it Vinaya-Pataka was revised and the daily activities of the monks were settled.

The Third Council

The Third Council was held in Patliputra under Asoka. It was convened in order to establish the purity of the canon which had been imperiled by the rise of different sects and their rival claims, teachings and practices. It removed the vices and restored the true faith. Tissa acted as the President of this Council. V. A. Smith is of, the opinion that this council was convened at the close of Asoka's reign. But the Buddhists hold the view that it was convened after 18 years of Asoka's accession to the throne.

The Fourth Council

The Fourth Council was held under Kanishka. The place of the assembly according to some was Jullundur while according to others it was Kashmir. The president of this Council was Vasumittra while Asvaghosa who wrote a commentary on Tripitakas acted as the vice-president of this council. The proceedings of this council were confined to the composition of commentaries.

Buddhist Doctrines

It is one of the strangest phenomena, that the system holding itself forth so prominently as the bringer of happiness and extinguisher of suffering should be fitly called a philosophy of pessimism, of negation, of agnosticism. Yet it was a natural reaction from the Brahman assumption of knowing everything, and that everything would be right if its management were committed to Brahmans. In only one direction did the Buddhists claim to attain knowledge, that was the path by which to attain deliverance from suffering, and ultimate Nirvana. The kernel of this doctrine we have already given. The suffering which Buddha bewails is not merely active pain and misery, but also the want of control which our self has over the body and consciousness. Everything, too, is non-permanent, and that is a sorrow; consequently a man is not sure of himself, and cannot say, that is mine, that is I, that is myself." The root cause of this

is ignorance; but while we might agree with the Buddhists that ignorance lies at the root of much if not of all evil, the Buddhists have their own interpretation of what ignorance constitutes this *great* evil; it is the ignorance of their four sacred truths, and these truths contain no allusion to any notion of nihilism, to the Nothing and nothingness as the supreme attainment, which is sometimes represented as the essential of Buddhist pessimism. Far from being of this nature, Buddhism has a positive if limited philosophy, and elevates its gaze to the highest and most permanent existence, regarding the Eternal Immutable, supremely free and happy. There is the only refuge of man from suffering, where birth and death, change and decay have no dominion. Man must seek deliverance from the mutable, and return to the Immutable: whether that may lead to eternal existence or not, is left undetermined. Buddha never pretended to know; rather he left it to be inferred that he did not know. His object was gained, as well as the happiness of his followers in this world, when they had attained "deliverance," release from desire, union with the Immutable.

Never has the vanity of earthly things, so succinctly expressed by the Old Testament Preacher, been so elaborately set forth as in the Buddhist books. Listen to its sad strain. "The pilgrimage of beings, O disciples, has its beginning in eternity. No opening can be discovered, from which proceeding, creatures, mazed in ignorance, fettered by a thirst for being, stray and wander. What think ye, O disciples, whether is more, the water which is in the four great oceans, or the tears which have flowed from you and been shed by you, while ye strayed and wandered on this long pilgrimage, and sorrowed and wept, because that was your portion that ye abhorred, and that which ye loved was not your portion? A mother's death, a father's death, a brother's death, a sisters death, a son's death, a daughter's death, the loss of relations, the loss of property, all this have ye experienced through long ages; and while ye experienced this through long ages more tears have flowed from you and have been shed by you, while

ye strayed and wandered on this long pilgrimage, and sorrowed and wept, because that was your portion which ye abhorred and that which ye loved was not your portion, than all the water which is in the four great oceans." (O.) And so on through the whole range of mortal affairs.

The Dhammapada, the notable collection of Buddhist apophthegms proverbs, an similes, which existed before the second council 377 B.C.), contains some of the most pithy sayings of melancholy. "Man gathers flowers; his heart is set on pleasure. Death comes upon him, like the floods of water on a village, and sweeps him away." "How can ye be gay? How can ye indulge desire? Evernore the flames burn. Darkness surrounds you: will be not seek the light?" "Look upon the world as a bubble; look upon it as a mirage." "There is no satisfying lusts, even by a shower of gold pieces." "Let no man love anything; loss of the beloved is evil. Those who love nothing, and hate nothing, have no fetters."

"From love comes grief; from love comes fear." Yet in association with these sad views throughout we have the joyful standard raised aloft. He who has learnt the sacred truths of Buddhism has overcome these evils and entered into joy. "The virtuous man is happy in this world, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the good path." "Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the track." "Let no man think lightly of good, saying in his heart, it will not come nigh unto me. Even by the falling of water-drops a water pot is filled; the wise man becomes full of good, even if he gather it little by little." "Let us live happily, free from greed among the greedy." "His good works receive him who has done good, and has gone from this world to the other; as kinsmen receive a friend on his return."

We cannot fully expound what is known as the causal nexus in Buddhism, but this in itself has never been taught

to the masses,and was only for the more intellectual; while to western minds it is confused and inconclusive and more or less self-contradictory. We find that Buddhism, like most other human systems, has failed to express, though it has verged near tot he core of, philosophical questions. What is certain is, that the early Buddhists regarded the consciousness as the sole continuing thing, while at death the body, sensation and perceptions vanish; and this consciousness was connected with a sort of spirit-stuff or element, undermine stable, everlasting, all-illuminating; it passes over at death to become associated with the germ of a new material being to be born again. The succession of re-births must continue until the being attains "deliverance," as made known by Buddhism.

Although expressed in a widely different from our own, we see throughout Buddhism an assertion of human responsibility which tends in the highest degree to morality. However much we may be conditioned by our previous state as by our environment, we are always affected by our own actions. As explicitly as in the Christian Bible, we find stated that "not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place on earth where thou cannot escape the fruit of the evil actions" (Dhammapada V. 127). Even when the way of deliverance has been attained, a man will still suffer punishment for evil doing not yet expiated. Thus, a robber and murderer who became a Buddhist was violently attacked when he went to collect alms; and Buddha tells him he was now receiving the penalty for evil deeds for which otherwise he would have had to suffer thousands of years in hell. A judgment scene is depicted, in which the wicked man is brought up from hell before King Yama, who inquires of him whether he did not see on earth the five vision of human weakness and suffering,—the child, the old man, the sick man, the criminal under punishment, and the dead man. He is further asked whether he did not consider that he was not exempt from old age and death, and ought to do good in thought, word, and deed. Confessing that he had neglected

it, he is told that he alone is responsible, and must gather the fruit. The warders of hell take him away and subject him to the severest physical torments, endings in death only when his guilt is fully expiated.

One aspect of the Buddhist doctrine of causality is well illustrated by the following. "Whoever perceives in truth and wisdom how things originate in the world, in his eyes there is no 'it is not' in this world. Whoever perceives in truth and wisdom how things pass away in this world, in his eyes there is no 'it is' in this world... Sorrow alone arises where anything arises; sorrow passes away where anything passes away. 'Everything is' ; this is the one extreme' 'everything is not,' this is the other extreme. The Perfect One, remaining far from both these extremes, proclaims the truth in the middle. 'From ignorance come conformations (sankharas).'" Forms of being determining their own successions and successive forms. There is no thought of an independent matter apart from an existence or being. Every perception, every condition, bodily or spiritual, is one of these sankharas, and all are transitory, all under the control of causality. Beyond this Buddhism does not attempt to go; it does not know the Eternal, or how the world was created, or whether it is everlasting or finite.

Buddhism even does not allow that there is a soul distinct from the body. Practically it only recognizes the combined being that is seen or is conscious of itself, and that suffers; and it has no explanation beyond. Reduced to its lowest term, Buddhism recognizes simply that suffering is going on,or keeps coming and going; without defining any permanent soul that suffers. All on this earth is under the dominion of causality.

The state of Nirvana, Buddha held, may be entered upon before the death of the body, and therefore it is not identical with annihilation, as has often been represented. Although its meaning is extinction, it is the extinction of desire, of suffering, of error, of ignorance; and it is termed the eternal state. What the eternal state is, early Buddhism in no way determines.

Hence the Nirvana may perhaps best be regarded as the perfection which the Buddhist attains in this life. "What is to be extinguished has been extinguished, the fire of lust, hatred, bewilderment." In this state the devout disciple says," I long not for death, I long not for life; I wait till mine hour come, like a servant who awaiteth his reward." Yet the Buddhist may truly be said to anticipate extinction of the consciousness on dying. Yet even that is consistent in his eyes with an imagined completion of his being, which not terms applicable to earthly things can possibly describe. And those who wished to cherish a hope of continual existence and perfect happiness were permitted to do so.

The moral system taught by Buddha as obligatory upon his followers can be separated from the system and rules of his monastic order. It is not a little curious to find moral precepts at that early time not based upon obedience to a Supreme Ruler of the world, or a Creator, and consequently not based upon any duty of human beings to obey a Supreme Ruler. In fact this moral law is entirely utilitarian, taking its stand solely upon benefits obtainable by the doer, or punishment to be incurred by him. Further than this, that we hear of no one being repelled by Buddha who sought to learn the truth, it does not appear that Buddhism concerned itself with the mass of mankind even so far as to give precepts available for them all, or to preach deliverance to them all. It is evident that this has not hindered the very wide spread of the society; and the declaration that they had a message only for those who recognized their evil state and desired deliverance no doubt acted as a stimulus to the outer masses so far as they were in an intellectual state capable of aspiring after something better. But Buddhism did not lay itself out to tell all people that they ought to do or be so-and-so every day, always everywhere. Only when they sought discipleship, lay or mendicant, did Buddhism furnish them with a code of observance, which included moral duties, undertaken for the purpose of elevating their own state. Thus "He who speaks or acts with impure thoughts, him sorrow follows, as the

wheel follows the foot of the draught horse. He who speaks or acts with pure thought, him joy follows, like his shadow, which does not leave him."

The third to the sixth portions of the noble eightfold path more specially concern morals. The first and second, correct views free from superstition or delusion, and right aims or correct thoughts, worthy of an intelligent man, are specially intellectual. The third, right speech, perfectly truthful, as well as kindly; the fourth, right conduct, pure, honest, peaceable; the fifths, a right mode of gaining a livelihood, doing harm to no living thing; and the sixth, right effort, self-control, self-training, embrace the sum of Buddhist morals. The seventh and eighth, mindfulness and contemplation, are again purely inward. The whole moral code may thus be expressed as uprightness in word, deed, and thought; but the great importance of wisdom as the crown of uprightness is fully expressed.

A great portion of the Buddhist morality, however, was negative, made up of prohibitions. Five special hindrances, veils, or entanglements are specified, which must be mastered, namely, lustful desire, malice, sloth, self0righteousness or pride, and doubt. Five main commands are often repeated. The Buddhist must (1) kill no living thing. (2) not steal, (3) live chastely, (4) speak no untruth, (5) not drink intoxicating drinks. But in the rules for the monks, we find such positive additions as the following: "The cudgel and the sword he lays aside; and full of modesty and piety, he is compassionate and kind to all creatures that have life. What he hears here, he repeats not elsewhere to raise a quarrel....

He lives as a binder-together of those who are divided, an encourager of those who are friends, a peacemaker, a lover of peace... Whatever word is humane, pleasant to the ear, lovely, reaching to the heart, urbane, pleasing to the people, such are the words he speaks... Putting away foolish talk, he abstains from vain conversation. In season he speaks; he speaks that which is; he spaks fact... that which redounds to

profit, is well defined, and is full of wisdom. He refrains from injuring any herb or any creature. He takes but one meal a day. He abstains from dancing, singing, music and theatrical shows."—(*S.E.*xi.).

It cannot be said that the Christian virtue of love is taught be Buddhism. There is sometimes some approach to it, but it is not clear. The virtue enjoined by Buddhism is rather the extinction of hating than positive love. Thus, "He who holds back rising anger like a rolling chariot, him I call a real driver... Let a man overcome anger by not becoming angry; let a man overcome evil by good; let him overcome the greedy by liability, the liar by truth." "Enmity never comes to an end through enmity here below; it comes to an end by non-enmity; this has been the rule from all eternity." A notable story is found in the *Mahavagga*. which illustrates this last doctrine. But the benevolence which as early Buddhist felt was far removed from Christian benevolence. His body, which might be hurt by others, was not really himself; so he felt no bitter resentment at anything done to it. "Those who cause me pain and those two cause me joy, to all I am alike, and affection and hatred I know a not. In joy or sorrow I remain unmoved; in honour and dishonour throughout I am alike." This benevolence was not a spontaneous sympathy rising in the good man's heart, but a result of meditation and intentional mental exercise; and this benevolence, radiating from him, is said to exert a kind of magical influence, bringing about harmonious relations between Buddhists and all people and even animals.

But what of beneficence, so highly esteemed in Christianity? To outward appearance, it was just as highly esteemed in early Buddhism; but the forms of its exercise were different. From all that we can gather, poor people, in the sense of those wanting daily food or means to get it, were by no means abundant at the time in India; and the higher modes of Christian beneficence were not yet dreamt of. Joining the Buddhist order itself gave rise to the very practical step of renunciation; but in the case of those who were already

married and had families it released the adherents from their family responsibilities and cares. This renunciation can scarcely be called beneficence, for it was not done in order that other persons might be benefited. Practically the chief beneficence exercised by Buddhists was by the lay adherents, who were expected to show liability to all individual monks and to the Order generally. This beneficence was for the sake of their religious profession, however, and can hardly be called pure beneficence.And all through early Buddhism the special virtue of beneficence is overshadowed by the broader and deeper necessity for reminiscing every worldly possession; even lay adherents were not to count things their own,by which they might confer on the Order needed benefits. In some of the narratives a little later than the earliest, the giving away of wife and children is represented as of no moment compared with winning the Buddhahood. We see clearly that it was not by means of beneficence that the character advocated by Buddhism was to be acquired.

That discipline was essentially internal. "Rouse thyself by thyself, examine thyself by thyself,... curb thyself as the merchant curbs a good horse... cut off the five sense, lead the five, rise above the five... In the body restraint is good, good is restraint in speech, in thought restraint is god, good is restraint in all things".—(*S.E.* x., Dhammapada). Everything is to be done with a self-conscious effort, and watchfulness. Self-examination is to be practiced after every contact with the world, after every begging, excursion; and all emotions or desires, which arRe stigmatized as evil and treacherous, are to be suppressed. In no religion is it more sternly insisted on that the character is the inner self. "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts," says the first verse of the Dhammapada.

Temptation to evil is associated with a personal spirit or essence called Mara, to believed to be the originator of evil and sorrow—for on that point Buddhism had no belief—but the chief tempter to evil in thought, word, and deed. He, like

Yama in the Brahman system, is Death or the King or Death, and so is king of all the pleasures of this world. The foundation of the Buddhist Order is a deadly blow at this kingdom, and consequently the Buddhists are objects of his continual attack. He offers Buddha himself the rule over the whole earth, if he will renounce his spiritual mission. He is tempted by Mara's daughters, Desire, Unrest, and Pleasure, and resists their temptations. In all the narrates addressed to the people generally, Mara appears as a real personage, not everlasting, but capable of attacking every new. The higher Buddhist philosophy sees Mara in everything which is subject to change. "Wherever there is an eye and form, wherever there is an ear and sound, wherever there is thinking and thought, there is Mara, there is sorrow,"(O.) But in the details relating to the tempter, as given by the Buddhist books, we find nothing grand, nothing great even in evil. The attacks made upon Buddha and his followers are comparatively simple, and are easily foiled. Buddha was, it is related, tempted with a kingdom in order that he might do what he asserted to be possible, "rule as a king in righteousness, without killing or causing to be killed, without practicing oppression or permitting oppression to be practiced, without suffering pain or inflicting pain on another," and he is told that he could turn the Himalayas into gold if he chose. Buddha answers: "What would it profit a wise man if he possessed even a mountain of silver or of gold? He who has comprehended sorrow, whence it springs, how can he bend himself to desire? He who knows that earthly existence is a fetter in this world, let him practice that which sets him free therefrom." Then Mara, the Evil One, said, "The Exalted One knows me, the Perfect One knows me," and disconcerted the disheartened he rose and went away. Other narratives represent Mara as constantly watching the avenues of the senses that he may gain access to the mind; and this continual siege is only to be met by continual watchfulness, which will at last make Mara give up the hopeless task.

Dr. Oldenberg graphically describes the struggle between the individual soul and the sorrow-producing chain of suffering, and the tempter Mara, as pictured by the early Buddhists. "The struggle is neither slight nor brief. From that moment forward, when first the conviction dawns upon a soul, that this battle must be fought, that there is a deliverance which can be gained—from that first beginning of the struggle up to the final victory, countless ages of the world pass away. Earth worlds and heavenly worlds, and worlds of hells also, pass away as they have arisen and passed away from all eternity. Gods and men, all animated beings, come and go, die and are born again, and amid this endless tide of all things, the beings who are seeking deliverance, now advancing and victorious, and anon driven back, press on to their goal. The path reaches beyond the range of the eye, but it has an end. After countless wanderings through worlds and ages the goal a last appears before the wanderer's gaze. And in his sense of victory there is mingled a feeling of pride for the victory won by his own power. The Buddhist has no god to think as he had previously no god in invoke during his struggle. The gods bow before him, not he before the gods."

The place of prayer in other religion is in Buddhism taken by abstraction, meditation, withdrawal as far as possible from the world of sense. How far this may proceed by an artificial system we may see later. Some portions of the Buddhist scriptures describe methods of producing self-concentration; and frequently they approach pathological or morbid conditions. It is no wonder that hallucinates of the senses should arise in men who have torn themselves from every home tie, and devoted themselves to timelessness and abstraction. But heavenly visions, heavenly sounds, forms of supernatural beings are only rarely seen; rather the condition commonly attained was that known as clairvoyant, in which the spirit was believed to be peculiarly refined, pure, pliant, and firm. Then the monks imagined they saw the past clearly, even their own past existences, saw into the thoughts of others, acquired miraculous powers, became invisible and

again appeared on earth. Many of these may be paralleled by various accounts in the Bible; but there are no parallel results flowing from them.

Among the monks no gradation was at first recognized except the higher order of those who had attained deliverance; but later four grades were acknowledged: (1) the lowest, those who had attained the path, and were not liable to re-birth in the lower worlds (hells, world of animals, spirit worlds); (2) those who return once only to this world—these have destroyed desire, hatred, and frivolity; (3) the non-returning, who only enter the higher worlds of the gods, and these attain Nirvana; (4) The Saints (Arhats). But these grades did not give those who had attained them any special place in the Order.

A special grade was occupied by those who gained participation in the Buddhahood by their own inherent force, having won the knowledge bringing deliverance by their own exertions. They were believed to have lived chiefly in the ages previous to Buddha himself; but they were not equal to the "universal Buddhas" of whom Gautama was one.

The position claimed by and assigned to Buddha is peculiar in that he had no spicail commission from a supreme Being, and did not put himself forward as the representative of the invisible powers. He was simply, in the present order of things, the first who had obtained universal Buddhahood. He taught to others the truths that he had himself discovered. He was their helper, but it was by their own effort and meditation that it could really be received by them. And yet the claims attributed to Buddha are nothing less than omniscience and perfection. He says: "I had overcome all foes; I am all-wise; I am free from stains in every way; I have left everything; and have obtained emancipation by the destruction of desire. Having myself gained knowledge, whom should I call my master? I have no teacher; no one is equal to me; in the world of men and of gods no being it like me. I am the Holy One in this world, I am the highest teacher,I alone am the perfect Buddha; I have gained coolness by the extinction

of all passion, and have obtained Nirvana." (*Mahavagga, S.E.* xiii.) "He appears in the world for salvation to many people, for joy to many people, out of compassion for the world, for the blessing, the salvation, the joy of gods and men." But Buddha is by no means represented as the sole person who has attained Buddhahood. Many Buddhas had been before him and would come after him; but they were supposed all to be born in Eastern India, and to be all of the Brahman or soldier (Kshatriya) castes; and their teaching prevailed for longer or shorter periods, after which faith vanished for a time in the earth. Thus we see that Buddha was the starter of the new religious life, and essential to it; but by no means a god, or a heaven-sent messenger.

Buddhist Literature and Its Importance

The most important religious literature of the Buddhists is called the *Tripitakas*. They were written in Pali, a couple of centuries after the Buddha. They comprise three books, namely, the Vinaya Pitaka, the Sutta Pitaka and the Abhidhamma Pitaka. The first contains the rules and regulations for the daily living of the monks and nuns. The second contains the Buddhist teachings, moral principles and the sayings of the Buddha. The *Abhidhamma Pitaka* is an interpretation of the philosophical doctrines contained in *Sutta Pitaka*. Besides the Tripitakas, the Jatakas also form an important part of the Buddhist literature. They deal with the birth stories of the Buddha in his previous lives. There are about 500 Jataka tales that tell about the previous births of the Buddha. These stories were popular in the 6th or 5th century B.C. and, later on, they were included in the Buddhist literature with minor changes. They were written in Pali. These stories were dubbed with moral lessons and ethical teachings. Because of their fascination, interest and high morality, they have been translated into many foreign languages of the world. They form the subjects of sculptures in the railings of the famous stupas. The Jatakas are also important from the historical point of view. They throw much light on the

common life of the people, their economic condition, social manners and customs of those times and on the important events of the Kosala, Kashi an Magadha states.

The main stock of systematized Buddhist literature, in the original or in translation is contained mainly in Pali, Sanskrit, Tibetan and Chinese Languages.

The earnest available Buddhist literature is Tripitaka, viz.

1. the *Vinaya-Pitaka* or the book discipline.

2. the *Sutta Pitaka* or the popular book of discourses.

3. the *Abhidhamma-Pitaka* or the collection of books on abstruse philosophy based on psychological ethics.

The *Vinaya Pitaka* can be divided into *Sutta-vibhanga, Khanadhaka* and *Parivara.*

Sutta-Vibhanga means commentary on *Suttas.* In this have been described the sins and the penances against them for the Bhikshu.

Khandhaka has been further subdivided into *Mahavagga* and Cullavagga. The former deals with the more important matters while the latter with the less important ones. *Mahavagga* contains eight chapters while *Cullavagga* contains twelve chapters. Its tenth chapter had laid done the code for nuns. The 11th and 12th chapters refer to the Buddhist Councils.

The Parivara is composed in question-and-answer form.

The *Sutta-Pitaka* has been divided into five parts.

1. *Digh-Nikaha.*

It refers mainly to the principal teachings of the Buddha.

2. *Majjhima Nikaya.*

It also contains the discourses, lectures and life-stories of Gautama the Buddha by Lord Buddha.

3. *Samyutta-Nikaya.*

It deals with various subject like life-stories of Lord Buddha, gods and goddesses and the various 'lokas'. It also criticizes the opposite sects.

4. *Anguttara Nikaya*

It also deals with the teachings of Lord Buddha.

5. *Khuddaka Nikaya*

It deals with various stories like Khuddaka, Patha, Dhammapaa, Udava, Itivuttaka, Suttanipata, Vimana-Vatthu, Peta-Vatthu, Theragatha etc.

6. *Abhidhamma Pitaka*

The word Abhi stands for top-most. It deals mainly with religion. It finds the same place in Buddhist literature as Darshanas in Hindu literature.

Other Pali Buddhist Works

Besides these Buddhist works there are other Pali works as well such as *Malindapanho, Dipavamsa* and *Mahavamsa*. Malindapanho deals with a conversation between the Indo-Greek ruler Menander and the Buddhist monk Nagasena, Menander was a man of religious disposition and by means of discussion he got various problems solved. Nagasena clarified all his confusion.

Dipavamsa and Mahavamsa

Both these chronicles belong to Ceylon. They contain different stories and so some writes have doubted their authenticity and historical value. But they are helpful to us in the construction of early history of ancient India.

Sanskrit Buddhist Works

Besides the Pali, Buddhism contains a lot of Sanskrit literature. *Mahavastu:* It deals with the strange power of Lord Buddha and with the status of Bodhisttvas. It also contains various Jataka stories.

Moreover, Asvaghosha wrote a commentary on Tripitaka Samdrad and Kavya is most famous. Divyavadana also occupies an important.

Buddhist Order

Some attention must now be given to the great Order of mendicants or monks which perpetuated Buddha's influence and extended his teaching. Very early in Buddha's career they became an organized Brotherhood; and a formal system of admission and rules of conduct were framed as need arose. At first candidates who professed belief in this doctrine were simply admitted by the great teacher, but it is a natural development that this should be delegated to others as the Order grew. The *Mahavagga*, one of the oldest Pali books, contains the records of these events, and of the regulations imposed on the Order, preceded by a narrative embodying many of the early events in Buddha's preaching, including not a few marvels and miracles. Soon it became customary to hold meetings of the Order twice a month, at the periods of full and new moon, already sacred periods in India, observed by Brahmans with ceremonies of long standing. The special purpose of these Buddhist meetings was the confession of faults one to another and the acceptance of the due penance. A list of common or possible offenses was drawn up, and read out at each meeting, every member present being called upon to answer three times as to his innocence of each offense. Among these offenses are some which show how strictly from the first Buddhist monks were regulated. Even in building a hut it must be of prescribed measurement; no extra robes must be kept; no rug or mat with silk in it must be sued by a monk, and a rug must last six years; spare bowls must not be possessed; no monk must encroach on the hospitality already given to another; no monk might take more than one meal at a public rest-house.

The members of the Order had to go into the neighbourhood of houses completely clad, clean with downcast eye, making but little noise, not swaying the limbs

about with excited gestures. Their heads must be uncovered. Various observances are connected with taking the food given to them. They were not to preach the Buddhist doctrine to persons in unseemly attitudes, nor to any one sitting.

After Buddha's death a different system of receiving monks of course arose. The following is the profession of faith which early became prevalent:

"To Buddha will I look in faith; he, the Exalted, is the holy, supreme Buddha, the knowing, the instructed, the blessed, who knows the worlds, the Supreme One, who yoketh men like an ox, the Teacher of gods and men, the exalted Buddha.

"To the doctrine will I look in faith; well preached is the doctrine by the Exalted One. It has become apparent; it needs no time; it says 'Come and see'; it leads to welfare; it is realised by the wise in their own hearts.

"To the Order will I look in faith; in right behaviour lives the Order of disciples of the Exalted One; improper, honest, just behaviour lives the Order of the disciples of the Exalted One, the four couples, the eight classes of believers; that is the Order of the disciples of the Exalted One, worthy to have men lift their hands before them in reverence, the highest place in the world, in which man may do good.

"In the precepts of rectitude will I walk, which the holy love, which are unfringed, unviolated, unmixed, uncoloured, free, praised by the wise and not counterfeit, which lead on to concentration."

Although we have spoken of the Buddhist Order, somewhat as if it were a body corporate, it never beame strictly so. No central authority or representative council was ever constituted; no person was deputed by the founder of the religion to represent him after and indeed mankind had not then arrived at the conception of a Pope, or a general authority exercising sway through widely different and separate regions. The only device that then occurred to the

monks was to attribute every new regulation which they wished to enforce, to Buddha himself. He was the one person to whom authority was conceded; and in so far as his authority was acknowledge, his supposed behests were likely to be obeyed. The only other way of imposing new regulations was by means of assemblies or councils of monks, but though sometimes spoken of as general councils as of a Church, they were only assemblies of monks at a particular centre at one time, not called from all Buddhist centres, and not representative. Probably the first of these, said to have been held at Rajagaha immediately after Buddha's death, included the most prominent and revered of his followers; but there was no way of imposing its decisions of those who were not present, except by a purely intangible influence. The same was the case with the later councils. No doubt they were assembled because evils had arisen, or questions required decision. But the more Buddhism spread, the more independent spirits entered its ranks, the more difficult was it to heal divisions or to prevent divergences of doctrine and practice from arising. And this went on, antagonized only by the cohesion produced by the sacred books, the devotion and reverence for Buddha, the grater or less consciousness of a common interest to advance and a common battle to fight. Hence it was that, as its founder predicted, Buddhism was destined to die in India, and to maintain itself in other countries in widely different forms from those in which it had originated.

At first no limitations were imposed as to admission to the Order; any applicant was received. But it was soon necessary to lay down certain rules of exclusion. Criminals, those afflicted with serious deformities, soldiers and servants of kings, debtors and slaves, and sons whose parents refused their consent, were thus excluded. No youth might enter the first stage till twelve years old, or might be fully received as a monk till twenty. Two stages were marked, the preliminary reception or outgoing from lay life or from another sect of ascetics, and the complete entry (Upasampada) into the Order. The latter was conferred at a general meeting (Samgha) of

monks in any place, a resolution asking for it being proposed, and any one who objected being required to declare his objection. The petitioner was asked if he had certain diseases,if he was a freeman, if he had no debts, if he had a proper alms-bowl and robes, if his parents consented, if he was in the royal service, etc. He had further to offer some experienced monk as his sponsor or teacher. He was then proposed for formal repetition; and if no monk objected, he was declared to be received. He was next formally told what were the four resources of the Order, (1) morsels of food given in alms, (2) a robe made of rags taken from a dust heap, (3) dwelling at the foot of a tree, (4) the filthiest liquid for medicine. All other food, drink, shelter, and clothing were to be regarded as extra allowances. After this, four great prohibitions were communicated: (1) the command to live a chaste life, (2) not to take even a blade of grass that had not been given to him, (3) not take the life of even the minutest creature, (4) not to boast that he possessed any superhuman perfection. Thus the whole reception was confined to declarations on the part of both the candidate and the assembly. Nothing like prayer, special initiation, or conferment of power was included.

It followed that it was equally easy to leave the Order. This was a direct consequence of Buddha's teaching, which was only open to those who voluntarily received it. Perhaps no Order ever held its members so lightly; and in this lay one of the secrets of its strength. The monks were found to lead a very temperate life, but their subsistence was sure so long as the Order had any repute; the thoughts to which they were exhorted chimed in with their own natural prepossessions, and an undoubted position of respect and influence was occupied by every monks. Then again, while not coercing any one to stay (a monk leave on simply declaring that he wished to return to relatives, or home, or a worldly life), the Order had a considerable hold on him by reason of the censure and the exclusion which it might pronounce. The breaking of any of the great prohibitions caused exclusion, provided any monks took notice of it and

brought the case before an assembly. So the double mode—forcible exclusion, and voluntary retirement-were in easy operation, and this the Order, retaining only voluntary and well behaved members, was strong.

In one thing Buddhist monks differed from many other Orders: they were strictly forbidden to accept or poses silver or gold, or even to treasure them for the Order. Thus they were kept far from "the root of all evil." If a monk nevertheless accepted such a gift, he was compelled to hand it over to some lay adherent in the neighbourhood, who was to purchase with it butter, oil, or honey, for the use of the monks, the guilty receiver excepted. Or again the gold or silver might be cast away. Such a severe restriction was steadfastly maintained for centuries.

Another distinction of the Buddhist monks from other Orders, in India and elsewhere, was in the seemliness of their outward appearance. Far from cultivating dirt or unseemliness in any form, they were scrupulously careful about bathing, the care of the body, ventilation, and other things conducive to health. Their garments, though they might be very poor, were to be seemly and decent, and it was not forbidden to accept a sufficiency of good and clothing from any lay adherent. The whole picture of the Buddhist monks of early times is a remarkable one in its preservation of the medium between asceticism and excess, a resolute choice which has no doubt pressured it from the extremes of Hindu asceticism, though it has not always kept it equally free from excesses of other kinds. Shelter was always obtainable and allowable, and even comfortable quarters were not disdained. Everything was, as far as known, conducted on sanitary principles, in many points reminding us of the domestic legislation of the Jews. The seniors and teachers were especially revered and well attended to, their pupils and the novices who were their proteges being expected to travel ahead of them and prepare quarters for them when on their journeys, and to do every kindly office for them. Solitude in fact was discouraged. We everywhere hear of groups of monks residing together, helping

one another in difficulties, sickness, or temptation, and looking after one another's spiritual welfare. For five years after his admission to the Order each munched to be under the tutelage to two monks of ten years' standing whom he was to accompany and attend upon, and from whom he was to receive instruction. Where many monks resided together, offices became somewhat subdivided, but only in relation to domestic matters; thus different individuals were charged with the distribution of fruit, of rice, the care of the sleeping and assembly rooms, etc.

It is noteworthy how little importance the Buddhist monks attached to labour apart from absolute necessities. Like the strict Brahmans, to whom the recitation of the Vedas was all-important, the monks regarded the repetition of Buddha's sayings and discourses and the rules of the Order as essential. But this was varied with discussions on points of difficulty or the fuller exposition of the leading doctrines: "He who abides in the Order talks not of many topics and talks not of vulgar things. He expounds the word himself, or stirs up another to its exposition, or he esteems even sacred silent not lightly." (O.) On the whole we had a picture of an Order living in the world, yet not of the world, almost daily contemplating the turmoil and distractious of a suffering, changeful life, yet never taking part in its affairs, a standing witness to self-seeking quarreling people that something existed far better than their life, that passions could be quelled that there was a life which gave relief from sorrows and produced a philosophic calm. Perhaps in this life too there was more pure love of nature than was always acknowledge; and the rule as to sparing life was certainly in accord with this. Some of their poets have beautifully expressed this love of nature. "The broad heart-cheering expanses, crowned by *kareri* forests, those lovely regions, where elephants raise their voices, the rocks, make me glad. Where the rain rushes, those lovely abodes, the mountains where sages walk, where the peacock's cry resounds, the rocks, make me glad. There is it good for me to be, the friend of abstraction, who is struggling

for salvation. There is it good for me to be, the monk, who purses the true good, who is struggling for salvation." (O.)

The fortnightly meetings already referred to were almost the only regular assembles of Buddhists, and confession and questioning of one another was almost the only religious from. We must constantly keep in mind the burdensome and expensive nature of the Brahman observances, and likewise the authority which the Brahmans claimed over all kinds of concerns of other people. Thus the contrast to the latter was very evident in Buddhism: little ceremony, retired life, modest demeanour, pure living, no profession of supernatural power, no assumption of authority. Herein was a great part of its strength. It is surely one of the most remarkable phenomena in the world that a religion if it can be truly called a religion,—which professes no knowledge and inculcates no worship of a god, and which is not bond in reverence to a supernatural Person, should have obtained sway over one-third of the population of the globe. Buddha, it is true, is ever held in reverence, but he is not believed in as existing; he is in Nirvana, but whether Nirvana is a state of present existence or to is doubtful, and thus there is no prayer to Buddha, no answer to prayer by Buddha; yet his memory is fresh, his name is sanctified, his teaching is influential as ever.

The only thing in early Buddhism approaching the pilgrimages and acts of worship in other religions, is the holding in reverence of the four notable places in Buddha's life: his birthplace, the spot where he attained knowledge and perfect insight, the place where he started the kingdom of righteousness, and the place of his death. Those who died while journeying to these places were promised that their re-birth should be in heaven. The care of Buddha's relics, the building of monuments to contain them, and the holding of festivals in their honour, were entirely left to lay members.

Perhaps the institution most nearly parallel with the Buddhist assemblies is the class-meeting among the Methodists as instituted by John Wisely. The "leader" of the meeting was

the monk of longest standing in the district, and every member of the Order was to be present, even if ill, unless he were able to send by another monk his assurance of freedom from the faults which the sacred form (Pattimokkha, the words of disburdenment) inquired into. No women, no lay member, no novice, might take part in or be present at this solemnity. Three times every question must be put, and silence was an assertion of purity In later times it was held necessary that every monks should have previously confessed his fault and done the appropriate penance (unless it were one for which exclusion was the punishment); and it was the duty of any brother who knew of an offence committed by another to demand his confession and performance of penançe.

A full procedure (contained in the *Cullavagga*) gradually grew up to meet all cases of transgression. Buddhist monks, like other human beings, proved themselves liable to err, and we find recitals such as this at the beginning of various sections of the Kullavagga: "Now at that time the venerable Seyyasaka was stupid, and indiscreet, and full of faults, and devoid of merit, and was living in lay society in unlawful association with the world, so much so that the monks were worn out with placing him on probation and with throwing him back to the beginning of his probationary term," etc. (*S.E.* xvii.) The various narrations show that some monks at times were guilty of almost every kind of affiance or frivolity, and so regulations for warning, punishing, or excluding them were devised. If an individual, even a lay person, had been offended or put down, his pardon had to be asked. Suspension was the punishment for not acknowledging and not atoning for an affiance. How severe this "cutting" could be, is shown by the following recital; "And the monks did no reverence to him, rose not from their seats to welcome him, rendered him not service, offered him not salutation, paid not respect to him, offered him not hospitality, nor esteemed him, nor honoured him, nor supported him." The various penances and forms connected with them are too numerous for us to attempt a further account of them.

One other simple annual ceremony there was, known as the Pavarana or invitation. At the end of the rainy season, before commencing the season of itinerancy, the monks met in assembly, each sitting down on the ground, raising his clasped hands, and inviting his brethren to charge him with any offense—he might be suspected of, promising, if he had been guilty, to make atonement. If any monk happened to be isolated, he could hold this service by himself.

Thus utterly devoid of show, of stately formality, of imposing accompaniments, was Buddhism; priestless, templeless, agnostic as to the Supreme Being is undeniable power and influence drew to it multitude of adherents; and they were not all sound or docile fish that came to the net. Hence, we early hear of dissensions in the Order, and whole chapter in the sacred books are devoted to their consideration. There are procedures for settling disputes, for dealing with charges against the innocent, the insane, etc.; and when peaceable reconciliation proved impossible, matter were to be decided by a vote of the majority, unless the subject was too trivial, or a vote would lead to an open schism.

The "nuns," or "sisters," of Buddhism were regarded as constituting a separate Order, with their own fortnightly assemblies, yet in complete subordination to the monks, so that none of the higher ceremonies were complete without the co- operation of monks. Every sister had to bow reverently, rise, and raise her clasped hands before every monks, however newly admitted. Both the confession meetings and the preaching of the true Buddhist doctrine had to be conducted for them by the monks; and the nuns, after having held their own annual meeting, had to send to the corresponding meeting of monks asking them if they had any fault to reprehend in them. They were forbidden to revile or scold monks, or to accuse them. Ordination of the sisters, penances for transgressions, settlement of disputes, all had to be performed or arranged by the monks. Every fortnight the sisterhood had to obtain audience of a monk who had been appointed by his assembly to instruct and admonish them;

but he was strictly forbidden to enter their abode, or to journey or have any intimate companionship with hem. No sister might live alone, or in a forest; they lived within the walls of towns and villages, and never seem to have been at all comparable in numbers or influence to the monks. Indeed, it would have been against the spirit of the Buddhist system that they should be so; for it could only exist by the keeping up of family life, the provision of food and dwelling-places, which could not be continued if women made practice of living in nun-life separation.

The relations between the order and the laity were unlike those of almost every other church. Lay believers must have been very numerous, to admit of the support of such large numbers of monks, and the extensive dedication of parks and buildings to their use; but the monks never thought it necessary to institute a formal method of admitting lay adherents, nor to keep a roll of them. Practically in each district the followers of Buddha were well known, and it was not desirable to exclude any one from the class of givers without some potent reason. It was usual however for a declaration to be made to a monk by believers, that they took refuge in Buddha, in the Doctrine, and into the Order; but a monk might recognize a beneficent person as a lay believer before such profession. Instruction in the doctrines of Buddha would be readily given to any person who offered hospitality to the monks, and as readily withdrawn from any one who maligned or insulted them. A serious offense was visited by withdrawal of the alms- bowl, and refusal of hospitality; but such mild excommunication would probably be quite in accordance with the desire of any one who could speak ill of the Order. The monks showed considerable readiness to re-admit any one who apologized for his fault and became reconciled to them. Beyond this they did not greatly concern themselves with the private life of the laity. Their true church consisted of the Order; the rest of mankind was scarcely within measurable distance of bliss. And their moral state was but faintly cared for. It is true that an eightfold abstinence

was enjoined on them, including abstinence from killing animals, stealing, lying, drinking intoxicating liquors, unchastity, eating after mid-day, and from perfumes and garlands; and they must sleep on hard beds on the ground. General meetings of believers do not seem to have been held, nor were they admitted to meetings of the monks. But praises and promises of bliss wee freely bestowed after this fashion: "To give houses to the Order, wherein in safety and in peace to meditate and thinks at ease, the Buddha calls the best of gifts. Therefore let a wise man, who understands what is best for himself, build beautiful houses, and receive into them knowers of the doctrine. Let him with cheerful mind give food to them, and drink, raiment and dwelling- places, to the upright in heart. Then shall they preach to him the doctrine which drives away all suffering; if he apprehends that doctrine here below, he goes sinless into Nirvana." Naturally there was sometimes a tendency for monks to exact too much, and the sacred books exhibit a stern repression of such practices, together with considerable sensitiveness as to the opinion of the lay-believers.

We may here briefly refer to the modern doctrine termed "Esoteric Buddhism,"which finds favour with some persons in our own land. In the Book of the Great Decease, Buddha expressly disclaims any secret doctrine of this kind. Modern Esoteric Buddhism should rather be called a form to Theosophy, which takes hold of some points in Buddhism, especially that of transmigration or reincarnation, and expresses the belief that souls become reincarnated in successive bodies, without remembering what took place in a previous state of existence; the successive lives beings separated from one another by "intervals of spiritual consciousness on a plane of nature wholly imperceptible to ordinary senses." During this stage, the lower passions of earth are forgotten and the higher alone enjoyed; and the vividness of this joy will depend on the impulse and intensity of previous upward aspirations. Reincarnation, when this

impulse is exhausted, provides an appropriate punishment for ordinary evil doing.

The word "karma," or "doing," is very important in Esoteric Buddhism: it is explained as the law of cause and effect in the moral world. It determines, according to fixed consequences, the state and condition in which reincarnations take place; on earth good karma may be laid up, and bad karma worked out by suffering. Finally, the individual return no more to earth-life; and the spiritual state becomes permanent and exalted. A further doctrine is, that, concurrent with the physical existence, the human ego is capable of existence and of consciousness in a non-physical state. But all these ideas are quite unprovable by ordinary methods of proof. (See A.P. Sinnett, *Esoteric Buddhism*.)

Buddhist Sangha

The Buddha has two kinds of disciples monks (Bhikshu) and lay- worshipers (Upasikas). The former wee organized in Sanghas to popularize Buddhism and spread its teachings among the people in simple language. They were organized on scientific and democratic lines. In the beginning, only men were admitted in them but, later on, their doors were opened also for women. Only the criminals were refused admission into the *Sangha*. The male members were known as *Bhikshus* (Monks) and the female members were called *Bhikshunis* (Nuns). They led a life of purity, chastity, devotion, simplicity, austerity and celebacy. The Sangha had framed rules to enforce discipline among its members. The monks wandered for 9 months in a year into the areas allotted to them and preached the doctrine of Buddhism among the people. During the three months of the rainy season, they retired to their monasteries, situated outside the villages at calm places. Even here, they taught and helped the people, made an estimate of the year's work and chalked down programme for the next year. The Buddhist Sangha and the monks and nuns proved a powerful means for spreading Buddhism in all the corners

of India. During the reign of Ashoka and Kanishka, they helped to spread Buddhism in foreign countries also.

Buddhist Scriptures

Those which are pre-eminently worthy of this designation, as being the oldest and purest, are the Pali books preserved by the Ceylonese Buddhists. They are arranged in three collection or "Baskets" (pitakas). The first, or *Vinaya-pitaka,* includes books containing regulations for the external life of the order of monks. The second, or *Sutta-pitaka,* contains a number of miscellaneous works, each composed of suttas or sort pithy sentences, some relating sayings of Buddha, others legends and stories of the preceding Buddhas. The third contains various disquisitions an enumeration of the conditions of life, etc.

The most interesting of all these, and the most deserving of attention for its literary excellence, is the Dhammapada, or path of Virtue (or Footstep of the Law), from which we have already quoted. The word subsequently came to means generally "a religious sentence." Its date, like that of the rest of the scriptures, is stated by the Buddhists to be fixed by the first Council of the Church immediately after the death of Buddha; what appears to be certain is that this book existed before Asoka's council, about B.C. 242, after which date it was introduced into Ceylon by Mahinda, Asoka's son. And we may make the Dhammapada as having been believed to have been personally uttered by Buddha. Even if he did not compose it (which there is nothing to prove positively), it was composed soon after his death, by some one or more person whose genius rose as high as his. A point of great importance in judging of this whole canon is that it contains no mention of Asoka's council, but does mention the first and second councils (of Rajagaha and Vesali), and describes them at the and of the Cullavagga.

We will now give some further extracts from the Dhammapada, to illustrate its literary character, apart from the special points we have already drawn attention to.

Sometimes we find in it dogmatic teaching quite straightforwardly put, thus: "He who wishes to put on the yellow dress without having cleansed himself from sin, who disregards also temperances and truth, is unworthy of the yellow dress." "By oneself the evil is done, by oneself one suffers; by oneself evil is left undone, by oneself one is purified. Purity and impurity belong to oneself, no one can purify another." "That deed is not well done of which a man must repent, and the reward of which he receives gladly and cheerfully." "Do not speak harshly to anybody; those who are spoken to will answer thee in the same way." Here we have the Eastern representative of the Proverbs of Solomon.

How much wisdom is to be found in the following; "Let the wise man guard his thoughts, for they are very difficult to perceive, very artful, and they rush wherever they list." "The fool who knows his foolishness is wise, at least so far. But a fool who thinks himself wise, he is called a fool indeed." "One's own self conquered is better than all other people." Here is a condensed censure of asceticism: "Not nakedness, not platted hair, not dirt, not fasting, or lying on the earth, not rubbing with dust, no sitting motionless, can purify a mortal who has not overcome desires."

The following is a varies selection of these gems. "Bad deeds, and deeds hurtful to ourselves, are easy to do; what is beneficial and good, that is very difficult to do." "This world is dark, few only can see here; a few only go to heaven, like birds escaped from the net." "Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, Nirvana the highest happiness." "If any thing is to be done, let a man do it, let him attack it vigorously. A careless pilgrim only scatters the dust of his passions more widely." Similes of great aptness or beauty abound. "As the bee collects nectar and departs without injuring the flower, or its colour or scent, so let a sage dwell in his village." "Like a beautiful flower, full of colour, but without scent, are the fine but fruitless words of him who does not act accordingly." "There is no fire like passion, there is no shark like hatred, there is no

snare like folly, there is no torrent like greed." "The fault of others is easily perceived, but that of oneself is difficult to perceive; a man winnows his neighbour's faults like chaff, but his own fault he hides, as a cheat hides the bad dice from the gambler." "If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup."

It is natural of find in these pithy sayings the pervading truth of the universality of suffering and the vanity of life. "Before long, alas!, this body will lie on the earth, despised, without understanding, like a useless log." "As a cowherd with his staff drives his cows into the stable, so do Age and Death drive the life of men." Old age is thus depicted: "Look at this dressed-up lump, covered with wounds, joined together, sickly, full of many thoughts, which has no strength, no hold. This body is wasted, full of sickness and frail; this keep of corruption breaks to pieces, life indeed ends in death." We are told to "look upon this world as a bubble, as a mirage." But watchfulness and the true knowledge preserves a man in safety. One of the later sentences gives a fine picture of a stoic. "Him I call indeed a Brahman who, though he has committed no offence, endures reproach, bonds, and stripes, who has endurance for his force, and strength for his army." Indeed the whole section on the true Brahman is fine: he is tolerant with the intolerant, mild with faultfinders, free from passion among the passionate, is thoughtful, guileless, free from doubts, free from attachment, and content.

Burmese Buddhism

A very vivid picture of Buddhism in Burma has been given by Mr. Scott in his fascinating book, "The Burman," published under the pseudonym of "Shway Yoe." Every boy goes to the monastery school from the age of eight, and is taught to read and write, the chief part of the teaching consisting of Buddhistic formulas and precepts; and, until the English took possession of the country, every boy took the yellow robe at the close of his schooling, although he might

retain it but for a short time; and as yet comparatively few have thrown off the conventional mode of education in favour of the Government schools. On entering the Order as a novice, at the age of twelve or more, thee is an elaborate ceremony, corresponding to baptism, at which the youth receives a new name, showing that it is now possible for him to escape from suffering; but this is again lost when or if he returns to the world, though having borne it enables him to add to his merits by good works. The ceremony includes the putting off of fine clothes, the shaving of the head, reciting a Pali prayer to be admitted to the Order as a novice, that he many walk steadily in the path to perfection, and finally attain to the blessed state of "Neh'ban," as Nirvana comes to be rendered in Burmese, and the reception of the yellow robes and the begging-pot from he chief or abbot of the monastery. Finally, there is a feast at the parent's house. The stay of the novice in the monastery is not usually long, sometimes even only one day, but usually at least through one rainy season, or Wah (Vassa, sometimes called Lent by Europeans). Those who resolve to adopt the religious life enter upon advanced studies of Buddhist writings; but many things hinder the novice, especially the duty of attending on the monks, begging, carrying umbrellas or books for his seniors. In Lower Burma the parents sometimes send food regularly for their son, but this would not be allowed in Upper Burma.

In a Burmese monastery the whole community is roused a little before day light, awakened by a big bell, and after washing, each brother recites a few formulas, one of which is "How great a favour has the Lord Buddha bestowed upon me in manifesting to me his law, through the observance of which I may escape hell and secure my salvation." The entire brotherhood assemble round the image of Buddha, recite the morning service, and then perform various domestic duties, the elder only meditating. A slight meal and an hour's study are followed by the procession of all the monks through the town, to receive food in the alms-bowl. On their return a portion is offered to Buddha's image, and then breakfast is

taken. Strictly it ought to consist of the morning's gift, not socially dressed; but usually this is now given to the scholars or any chance wanderers, while a tasty meal is prepared for the monks. Visits of courtesy or honor fill up part of the day, at which great ceremony is observed, the conversation, according to Shway Yeo, coming bound to the merit of alms giving. After a light meal at noon, all return to work, some teaching, others studying the Buddhist books, overseeing the writers who copy manuscripts; but the work of many is merely meditation, repeating the formulas of the Order,"while, throughout all, sound and the din of the schoolroom, where the pupils are shouting out their tasks at the top of their voices. The novices and monks may take a stroll in the evening, but at sunset all are summoned back, and the scholars recite the whole or part of their day's work to the abbot. So the evening passes till 8.30 or 9, when all assemble for devotion, before the image of Buddha. Then a novice loudly proclaims the hour, day, and year; all bow before the abbot, and then retire. The testimony of Shway Yoe is, that "the effect of such a school, presided over by an abbot of intelligence and earnestness, must in fallibly work for the good of all connected with it, and especially so in the case of an impulsive impressionable people like the Burmese. As long as all the men of the country pass through the monasteries, the teachings of western missionaries can have but little power to shake the hold of Buddhism on the people."

Among those who are fully recognized as monks, the Phone-gyee of "great glory" is distinguished, having been at least ten years a monk, and having proved himself steadfast and self-denying. From this class the Sayah (head or abbot) is chosen. Beyond these is recognized the Provincial, overseeing a number of monasteries in a district and the Sadaw, or royal teacher, of whom there are eight, forming a sort of supreme Burmese religious board. It is always possible to leave the monastery, in which point Buddhist monasteries differ from most others.

The life of a monk is an ideal one in many respects; food is supplied to him; he has no sermons to prepare; he has few outside religious rites to attend; and if he observes the cardinal precepts of Buddhism, he is continually accumulating merit. There is nothing in the admission or routine of the full monkhood which is not in essence contained in our chapters. Discipline is strictly maintained, the breaking of the prime commands being severely punished; unfrocking, expulsion, possibly stoning, are penalties sufficiently heavy. The condition of an expelled monks is pitiable: "no one may speak to him; no monk will take alms from him; he can neither buy nor sell; he is not allowed even to draw water from a well," If there is evil living or neglect of religious duty in a neighbourhood, the brethren invert their alms-bowls and cease to go out begging. This is felt to be so grave a censure that it does not fail to influence the most hardened in a very short time, yet laxities are not unknown. Some monks will receive money or gold, or will adopt circuitous methods of getting what they desire. So far has this proceeded that an active sect has arisen in lower Burma to restore and maintain the true austerities and ordinances of Buddhism, and it has gained many adherents among laity as well as monks. On the whole, the monks are greatly reverenced by the people, who make obeisance when they pass, the women kneeling down by the roadside in Upper Burma. The oldest layman terms himself the disciple of the youngest monk, whose commonest actions are spoken of in magniloquent language.

The monastery is an essential accompaniment of the Burmese village, away from bustle, surrounded by fine trees. Usually it is built of teak, sometimes of brick. All are oblong, and one story high, the living rooms being raised eight or ten feet on pillars. The woodwork is ornamented with varied carving of figures and scroll-work; the roofs appear as if constituting successive stories—three five, or, seven. The main hall is divided into two portions—one for the scholars and a higher one for the reception of visitors. At the back of this, against the wall, are images of Buddha on a sort of alter, with

candles, flowers, praying flags, etc. Near this are various treasures, books, manuscripts, chests, models of monasteries and pagodas, etc. This hall is also used as the sleeping place of the monks. Sometimes a number of these buildings are contained within one enclosure.

The most gorgeous group of monastic building in the world probably is the Royal Monastery outside Mandalay. "Every building in it is magnificent; every inch carved with the ingenuity of a Chinese toy, the whole ablaze is no less and a mosaic of fragments of looking-glass... The interior is no less elaborate. The wood-carving particularly fine." But this is only one among many. The whole space between Mandalay Hill and the city is full of monasteries, some with excellent libraries of palm-leaf books; while in Lower Burmah many do not possess even a complete copy of the three chief books of the "Lesser Vehicle." It being the special privilege of the lay believers to build and support monasteries, plenty of scope for such philanthropy is always allowed; but many monasteries have a good deal of cash laid away. The Burmese are taxed most seriously by Buddhism, for abundant almsgiving must be supplemented by regular worship at the pagodas.

The pagodas of Burma are still more numerous than the monasteries, old crumbling ones beside new flattering buildings, as in India, with very many imaginary relics of Buddha or other saints. All these buildings the Burmese call Zaydee, the offering place, or place of prayer; while the more notable pagodas are termed Payahs. A relic or sacred object is buried or enclosed in each; without it no "htee", or umbrella, could crown its spire. Often these include golden images of Buddha with the hooded snake. They are based on the primitive mound plan combined with the lotus, extended in many cases into tan inverted bell with a spire. They are all made of sun-dried brick, very liable to decay, and only a few are renewed or made substantial enough for permanence. Some of the pagodas are surrounded at the base by a circle of smaller pagodas, each enshrining an image of Buddha.

The most magnificent Buddhist temple is that at Rangoon, the Shway Dagohan Payah, containing, it is said, eight hairs of Gautama Buddha, beside relics of the three Buddhas who preceded him. It stands upon a huge mound of two terraces, the upper 166 feet above the ground outside, and in extent 900 feet by 685. The long flights of steps by which the ascent is made are covered by long ranges of handsome teak roofs, with frescoes showing scenes in Buddha's disciples' lives, and horrible scenes of the torments of the wicked in hell. From the centre of the upper terrace rises the solid octagonal brick payah, 370 feet high, abundantly gild. At the top is the htee, or gilt umbrella of iron work of many rings, each with many jeweled bells of gold and silver, tinkling with every movement of the air. Four chapels at the foot of the pagoda have colossal sitting figures of Buddha, with hundreds of smaller ones in every style and posture, surrounding or even fixed upon them. The decorations and carvings upon and around these are elaborate beyond description, the multitudes of bells of all sizes, from the great one of 42 tons downwards, desert special mention. The great bell was carried of by the English after the second Burmese war, but by accident it capsized and lay at the bottom of the Rangoon river, and the English failed to raise it. The Burmese begged to be allowed to try, and with primitive appliances and great perseverance succeeded in raising it, and so got it back again, to the great triumph of Buddhists; an indeed the carrying off of religious emblems or property of any kind from a cornered people is a feat no Englishman has reason to be proud of. The original temple, 27 feet high, has been again and again encased with bricks rendering it larger and taller, and has thus attained its present height, and it is periodically rebuilt; also the faithful are never tired of climbing as high as they can, and fixing squares of gold leaf upon it. "Lepers and cripples and nuns in their white robes line the steps and cry out in piteous tones for alms. Round the platform itself are sellers of candles and coloured tapers, chinese incense sticks, and prayer flags, along with abundance of gold leaf. Numbers of young girls sit about with

flowed, especially of the lotus, and meats of different kinds for offerings. The platform is never deserted. Even long after midnight the voice of the worshiper may be heard in the night air, chanting in solemn monotone his pious aspirations, while on a duty day, and especially on a feast day, the laughing, joyous crowd of men and maidens, in their gay national dress, makes the platform of the Shway Ḍagohan one of the finest sights in the world." (B.)

The Shway Maw-Daw, the lotus-shrine of Pegu; the depository of the sacred hair at Prome, and the great temple at Mandalay, are among the more remarkable temples in Burmah. But we must not omit to mention the great collection of pagodas at Pagahn, the deserted capital on the Irrawaddy, extending for eight miles along the bank and for two miles inland. Colonel Yule, in his "Mission to Ava," has describes them in detail. Some are cruciform vaulted temples, with great galleries and transepts, and remind visitors of old-world cathedrals; others have minarets, pyramids of fretwork; some are like huge bulbous mushrooms. It is said that there are nearly ten thousand more or less complete, but ruin is on many, and jungle-bushes have overgrown them. Very many contain colossal figures of Buddha and sculptured groups. Again Shway Goo, an island between Mandalay and Bhamo, is a great centre of temples, having nine hundred and ninety-nine.

Thus we may gather some faint idea how deeply the belief in securing merit by building a pagoda has entered into the nature of the Burmese; but, says Shway Yoe, they are not idolaters; they worship neither relics nor images. The pagoda and the figure only furnish a fitting place to praise the great Buddha and to resolve to imitate his charity and sinless life. No actual prayers are offered to them; simple praises learnt at the monastery school, or special forms made by the worshipper are repeated, and their character is similar to those we have already given sample of. They are not merely addressed to the image, but also to the entire building, and may be repeated anywhere, at a distance from it. Pilgrims to

the Rangoon temple prostrate themselves now and again, from the time they catch sight of the spire, repeating simple formula or Pali sentences of which they may or may not know the meaning. Many of them have little paper prayer flags in various fanciful shapes, having written in the centre some pious sentence in Pali or Burmese. These are laid on the shrine, and add to the merit of the worshipper, as do the candles, lamps, flowers, incense-sticks, etc., which are offered. "The worshippers, if they are men, squat down, resting the body on their heels. The body is bent a little forward, and the hands are joined together and raised to the forehead. The women kneel down altogether, and take especial care to cover up their feet. All are of course bare footed. Before commencing the repetition of the formula, three prostrations are made with the forehead to the ground. It is usual to hold some offering between the hands during worship, and this is afterwards reverently deposited on the altar.

Strange to say, the Burmese have but little idea of perpetuating their images of Buddha; few are of marble or brass; most are of short-lived brick, mortar and wood. The utmost period for which they could endure would be as nothing in comparison with the countless future ages. Their variety too is not great; they are either standing in the preaching attitude, sitting cross-legged, or recumbent and representing the approach of death. The erect figures are usually very large; these are common in Upper Burma, some forty feet high; many have been and are frequently felt. In Lower Burma the whole of the receptacles near the shrines are crammed full or little image of all kinds. Only a few great images are carved or placed in the open.

The ignorant in some cases ascribe miracles to particular images or relics, but all enlightened Buddhist strongly repudiate those beliefs, and only unprincipled monks can now and then be got to propagate them. There is one noteworthy marble Buddha at the foot of Mandalay Hill, twenty-five feet high, carved out of one block, scores of tons in weight. Another on the top of the hill has gold leaf only on the

eyeballs, and its constant renewal by the faithful causes the pupils to protrude frightfully. Other notable images are formed of bricks laid against rock surfaces. Many are deserted, marks of past populations, still reverenced by the chance visitor, but regarded more with curiosity than adoration.

The pagoda feasts are the great holidays of the Burmese, each shrine having its own day, and they considerably resemble the great fairs of medieval Europe, a few minutes spent at the shrine, reciting sentences in praise of Buddha, sufficing for the devotions of most of the visitors, while a few listen to the reading and expounding of the sacred books by the head of the monastery. The four feast days every month are also well observed, and have in general been made to coincide with Sunday in Lower Burma since the British occupation; but there is much variation in the strictness with which the day is kept. The three months of Wah (corresponding to Vassa) are kept as a sort of Lent, without fasting, but with special observance of religious duties, and absence of feasts and marriages. Often the richer people get monks to expound the law in their houses, and invite their friends to hear them. The end of this season is celebrated by a carnival, including in Rangoon much feasting and even plays in the monasteries and grand illuminations.

Notwithstanding the firm hold which Buddhism has upon the Burmese, they still propitiate the nature-spirits or nats, as if Buddhism were unknown. The word "nat" in Burmese has two distinct meanings, one kind of nats being the inhabitants of the six inferior heavens, the devas, transferred from the Vedic mythology, and the other the spirits of the air, water, and forest. The last are most diligently propitiated, for fear of the harm they may do, at a little shrine at the end of each village. Sometimes, it is a mere bamboo cage with a gaudy image or images of a fetish-like ugliness, to which offerings are made by the villagers. In fact, the whole category of local spirits, disease spirits, demons, omens, and magic-workers is to be found in considerable force in Burma, though greatly frowned upon by the Buddhist priests. Lucky and unlucky

days, days proper for special things or improper for others, have also very great influence in Burmese life, and in them the astrologers find great profit. So that concurrently with the more advanced notions of Buddhism, there may be found in Burma practically the whole round of primitive notions about the spirit world. The butterfly-spirit is the Burmese idea of the essential spirit of human life, which may wander in dreams, be charmed or affected by demons and wizards, be preserved by witch-doctors, and which finally departs at death.

Marriage in Burma is not a religious ceremony, being contrary to the celibate ideas of the monks; but in burials the latter are largely concerned. They are summoned to stay in the house of death as a protection from evil spirits; they deliver addresses on the vanity of human desires and the uncertainty and wretchedness of life; they receive large alms, determining the extent of their services, and at the grave they recite the five commandments and the ten good works, and various sentences in Pali. When they are leaving with their alms, the chief mourner pours water on to the round and says," May the deceased and all present share the merit of the offerings made and the ceremonies now proceeding," that the earth may remember it when men forget. For a week after, fasting and mourning go on in most cases, the monks receiving offerings, reciting Pali sentences, driving off evil spirits, and purifying the house. Many people in Burma are still cremated.

The funeral of a monk is very different. When he dies, he simply returns to one of the various heavens, and his funeral is called "Phongyee byan," the return of the great glory. A notable monks has a funeral that is attended by people from all around. After elaborate preparations, the body is enclosed in a gorgeous sarcophagus, painted with religious subjects and variously decked. It lies in state for months under an open teak building called a "monastery for the dead," hung with gift paintings of all kinds of subjects and various other gifts, and is visited by streams of pilgrims, who say their religious

sentences, make offerings of flowers and fruit, and give contributions towards the final ceremony. This is the erection and burning of the funeral pyre: an elaborately decorated seven-roofed building, with a spire rising to seventy feet,is erected in a space cleared of jungle; the funeral car, previous to the coffin being placed upon it, is the subject of a prolonged "tug of war," the victory of those who are privileged to drag the car bringing abundant merit to them and being highly prized. The coffin is at last dragged to the pyre aid lifted to its platform, beneath which an abundant supply of combustibles is heaped. Finally, the whole is lighted by rockets fired from a distance. The bones of the deceased are gathered up and buried near the pagoda. Unlike other Buddhist countries, a shrine or pagoda is not erected over the dead in Burma.

Bull, Primeval

A symbol of the Divine matrix of forms and qualities on the Buddhic plane and reflected below on the astroetheric plane.

"In the second age Ormazd had also produced the great primaeval Bull, in which the seeds of all living creatures were deposited."—*Zoroastrian System.*

During the second period of cosmic activity, the Divine Will had created on the budhic place the womb of all living things upon the astral and etheric planes, and therein the mental seed-germ of the lower activities and forms is placed.

"May he who is the strong Bull of the Vedas, assuming all forms,... may that Indra strengthen me with wisdom."—*Tait. Upanishad,* 4.

May the Divine life which germinates within all forms, bring the soul, through its devotion to truth and right, the strength of wisdom which is its heritage in heaven above.

"The original of the universe contains in itself all intelligible beings, just as this world comprehends us and all other visible creatures. For the Deity intending to make this

world like the fairest and most perfect of intelligible beings, framed one visible Animal comprehending all other animals of a kindred nature... There is one heaven, for that which includes all other intelligible creatures cannot have a second or companion.... There is and ever will be one only-begotten and created heaven."—Plato, *Timaeus*, Jowett, Vol. III. p. 614.

"The Mnevis Bull is called the renewing of the life of Ra.'"—Budge, *The Mummym*, p. 283.

"Leather straps were made from the hide of the Mnevis Bull, which was burnt by Suti."—Budge, *Egyptian Magic*, p. 168.

"There is no other thing besides like unto him; he is the Bull that beareth heaven and earth; of his own power he maketh his skin a source of light, when the bay horses carry him as the Sun."—*Rig. Veda*, X,.31, 8.

In the Ottoman Sufi cosmogony a great Bull is one of the supporters of heaven and earth. The symbol "Bull" indicates the positive aspect of activity on the buddhic plane (Cow), and as this is the highest plane of the quaternary, it therefore bears, as it were, the higher and lower natures which are formed in it. The "renewing of the life of Ra" signifies the Divine Life out-poured on the buddhic plane (sign Taurus) at the opening of the manvantara. The "skin" or "hide" of the "Bull" is a symbol of the ordinances of the universe, which are external to the Self (sun) on the mental plane (horses); and the "leather straps" are the Divine laws binding on nature. The "burning of the Bull by Suti (Set)" has the same meaning as the "killing of the Bull by Ahriman," with also a reference to purification of the should by fire (buddhic).

Bull, Man-headed

A symbol of the archetypal union of the higher and lower natures in the Soul,—the Triad above the Quaternary.

C

Cain

A symbol of the centre of the personality—the I am I feeling in the lower mind, which causes the illusion of separateness, and represents the lower self.

Cake, Sacrificial

A symbol of the higher qualities on the buddhic plane, the result by transmutation of the experiences below.

Calamities

Symbolic of the breaking up of forms and releasing the contained life for wider action in fresh forms.

Canons and Councils in Buddhism

The Buddhist traditions mention many councils, that were convened from time to time, to resolve doctrinal differences and disputes and codify the canons.

The First Council: It met a the capital city of Rajagriha soon after Buddha's death. Buddha's disciples Upali and Ananda recited the Vinaya Pitaka or the rules of the order and Sutta Pitaka respectively. The latter contained the Buddha's sermons.

The Second Council: It was held at Vaishali one hundred years after the Buddha's death. Some differences came to the forefront and a schism between the orthodox Sthaviravadhin or 'Believers in the Teachings of the Elders' and that of the

Mahasanghikas or Members of the great community, became evident.

The Third Council: It was convened by Ashoka. It held that the Sthaviravadhins were the authentic and orthodox school. Some Pali scriptures dealing with psychology and Metaphysics were added.

The Fourth Great Buddhist Council: It was convened by Kanishka (during first or second century A.D.) it formally recognized the division of Buddhism into the great and lesser vehicles, Mahayana and Hinayana schools, The new school ,i.e. the Mahayana became more popular as it was less orthodox. It was more broad-based and accepted the worship of the Buddha in the idol-form. The Mahayana schools spread to China and Japan through the Indian missionaries. The famous University of Nalanda was one of the great centres of learning where the Mahayana school had its stronghold. The lesser school, Hinayanism, spread to the countries like Sri Lanka, Burma and Thailand.

Another important development was the birth of another branch of Indian Buddhism, called Vajrayana school (the vehicle of the thunderbolt), which became popular in the eastern India, Bengal, and Bihar, and later in Tibet. Vikramasila in Bihar state became a leading centre of the Vajrayana Buddhism.

Calves, the Myriad

Symbolic of the higher emotions—the progeny of buddhi (the "celestial cow"), the inexhaustible treasures of the Spirit.

Carts Gay with Silver and Gold

Symbolic of active and passive aspects of the higher emotions. Passive—"silver" (moon). Active—"gold" (sun).

Castes, Four, of Mankind, in the Scriptures of India

Symbolic of the four soul-vehicles and their activities on the four lower planes. The life principles of the four bodies of the incarnating ego.

"In order to protect this universe He the most resplendent One, assigned separate duties and occupations to those who sprang from his mouth, arms, thighs and feet.

To Brahmans he assigned teaching and studying the Veda, sacrificing for their own benefit and for others, giving and accepting of alms.

The Kshatriya he commanded to protect the people, to bestow gifts, to offer sacrifices, to study the Veda, and to abstain from attaching himself to sensual pleasures.

The Vaisya to tend cattle, to bestow gifts, to offer sacrifices, to study the Veda, to trade, to lend money, and to cultivate land.

One occupation only the Lord prescribed to the Sudra, to serve meekly even these other three castes." *Laws of Manu*, I. 87-91.

In order to utilize the scheme of things in behalf of the soul, th Higher Self established centres of consciousness and energy for the soul's functioning, on the four lower planes of nature. The "mouth" signifies expression of intelligence; the "arms,"

activities in conflict; the "thighs," means of progress; the "feet," foundation of advancing movement.

To the higher mind center, or causal body (Brahamana), is assigned the reception of Truth (Veda) and the transmission of knowledge to the lower mind as it is able to receive it; also the giving up of the lower for that which is higher, in order to promote the growth of the qualities; and the bestowal and reception of spiritual love.

The lower mind center,or mental body (Kshatriya), was enjoined to organise the qualities (people), to make good use

of the faculties; to give up lower forms of thought for higher; to purify itself by Truth: and to maintain supremacy over the desires and sensation.

The desire center, or astral-body (Vaisya), was to nurture the emotions (cattle); to raise the lower desires; to give up the lower for the higher; to purify its nature; to exchange the worse for the better; and to make fruitful for good the lower nature.

The physical centre, or physical body (Sudra), is for the senses and activities only, in complete subordination to the desires, the emotions, and the mind. "It is declared that a Sudra woman alone can be the wife of a Sudra, she and one of his own caste the wives of a Vaisya, those two and one of his own caste the wives of a Kshatriya, those three and one of his own caste the wives of a Brahamana."—*Ibid.*, III. 13.

It is explained that the "wives" or permanent atoms of the four bodies on their respective planes are interrelated, and that the lower are subordinate to the higher. Thus, the causal-self (Brahamana) possesses all the four atomic centers (wives), and these are co-ordinated in the complete human being who aspires, thinks, desires, and acts int he world, thereby producing results (children).

"Castes are as ladders whereby to ascend from the lower to the higher. They are properly spiritual grades, and have no relation to the outward condition of life. Like all other doctrines, that of Caste has been materialized. The Castes are four in number, and correspond to the fourfold nature of man."—Anna Kingsford, *Life*, Vol. II. p. 5.

Cattle, Cows, or Kine

A symbol of the buddhic emotions active in the mind.

"Agni (born from the womb of earth or sky) is favourable to cattle... Agni is youder sun."—*Sata. Brah.*, Vi. 41 4, 1, 8-10.

"Cattle is food."—*Ibid.*, V 2, 1, 16.

The Self (Agni) brought forth of the purified lower nature, or of buddhi (sky), is in harmony with the buddhic emotions. "Agni" is a symbol of the Higher Self. The love of goodness, truth, right, justice, etc. is the soul's nourishment.

Causal-Self

This is the higher mental Self which arises from the duality of mind and emotion when union of the two takes place. The causal self, or causal consciousness, communicates itself as inner memory or reminiscence, through the personality to the lower planes, and by attracting and enlisting the receptive and inquiring mental qualities, implants ideals in the mind, which in the form of mental images at once serve as symbols to typify the eternities of Wisdom, Love, and Truth and show the correspondency between things above and things below.

Causes of the Downfall of Buddhism

Buddhism spread rapidly in India and several other countries. Though today it is one of the largest religions of the world, the number of its followed in India is negligible. The causes for this unimaginable change are given below:

1. *Reform in Hinduism:*

When a largescale migration started from Hinduism, the high-caste Hindus, especially the Brahmans, were made to realise their shortcomings. They had to reform their beliefs and conduct which soon won them back their lost popularity and respect. All such reforms stopped the flow of the common people towards Buddhism and made Hinduism popular once again.

2. *Corruption in the Buddhist Sanghas:*

In the beginning, the Bhikshus were men of noble character and only the virtuous were taken in the order of monks. But slowly riches accumulate in the Sanghas and women were taken as nuns. All this change, however, resulted in corruption and the Bhikshus left the ideal of service and

pursued a life of luxury. Therefore, the people started hating the corrupt monks and abandoned their religion as well.

3. Split in Buddhism:

For sometime, the Buddhists worked together with a missionary spirit. But, gradually, they lost their spirit of togetherness and quarrelled among themselves. Soon, there grew sixteen sects among them, the Hinayana and Mahayana being the major ones. These quarrels and differences and jealousies drained the religion of the Buddha of all its strength and vitality. Their unity had led them to prosperity while their disunity brought the downfall of Buddhism.

4. Idol-worship of the Buddha:

One of the reasons of the popularity of Buddhism was that it opposed idol-worship and blind faiths. But soon the Buddhists themselves began to make the idols of Buddha and started worshipping him. Moreover,the Hindus, too, had accepted Buddha as one of their own gods. So, there was now little difference between Hinduism and Buddhism. As such Buddhism gradually got merged in Hinduism.

5. Hindus Philosophy and the Use of the Sanskrit Language:

Later Buddhists adopted many doctrines of the Hindu thought which made their simple religion quite complex and confounded. They also gave up the language of the people and adopted Sanskrit, the scholarly language of the learned which was too difficult to be understood by the masses. The difficult language and the complex rituals ceased to attract the common people any more.

6. Revival of Hinduism:

During the Gupta Age, Hinduism revived its lost strength. The Brahmans regained their respect and beautiful temples were built for their gods. Soon Hinduism regained its lost glory. With the Hindu kings at the head, the people too leaned towards Hinduism. As a result, those who had previously

deserted Hinduism to embrace Buddhism came back to its folds.

7. The Hindu Missionaries:

Many Hindu missionaries made herculean efforts to save Hinduism from impending decay and took it on the ıoad to progress and popularity. In the 8th and 9th centuries, two great scholars, Kumaril Bhatt and Sankaracharya, preached the Vedic religion and proved the supremacy of HInduism upon Buddhism. The Buddhist scholars could not face these preachers who refuted their doctrines. As such, Buddhism was eliminated from India.

8. Persecution of the Buddhists and Opposition to the Doctrine of Ahimsa:

After Ashoka the Great, the Mauryan Empire disintegrated and unrest spread in the length and breadth of the country. It added to people's sufferings. The people accused Ashoka and his ahimsa for this state of affairs and started hating Buddhism. Many rulers like Pushyamitra wreaked vengeance on the Buddhists and tried to stamp it out.

9. Loss of the Royal Patronage:

After the death of Kanishka, Buddhism lost the royal patronage which was the main factor in its meteoric rise. Especially, during the Gupta Age, Buddhism could not get such help or patronage which it had received during the eigns of Ashoka and Kanishka. The Gupta rulers were Hindus and they did their best to revive and spread Hinduism.

10. Invasions of the Huns:

The Hun invaders gave a mortal blow to Buddhism. They were cruel and barbaric people.They not only destroyed the Buddhist monasteries but massacred them in thousands. As a result, Buddhism was eliminated from the Punjab, the Rajputana and the North-Western Frontier regions.

11. Rise of the Rajputs:

From the 7th to the 11th centuries, the Rajput rulers were the most powerful in Northern India. The Rajputs were warriors who could never reconcile with the doctrine of ahimsa. When they gained power, the Buddhist monks left India to cross into other lands. As such, Buddhism became extinct in India.

12. The Muslim Invasions:

The Muslim Invasions proved the last straw in this respect. During their invasions they did the greatest damage to the Buddhists by destroying their monasteries. As the Buddhists had no training in warfare, they fell an easy victim to the Muslim swords.

Causes Responsible for the Spread of Buddhism

Buddhism spread rapidly not only in India but also in other countries such as China, Japan, Burma, Ceylon etc. Following were the reasons for that:

1. Favourable Times:

Buddhism appeared in India at such a time when people earnestly felt the need for religious reforms. People were tired of religious dogmas, useless rituals, animal-sacrifice, caste-restrictions, etc. and were crying desperately for reforms. Therefore when Buddha raised his voice for religious reforms, people followed and supported him.

2. Buddha's Personality:

Buddha, the founder of Buddhism, was an embodiment of sacrifice, service and truth, which attracted the people. Besides, Buddha was born of a royal family. It also helped him in preaching his new faith.

3. Simple Teachings:

Buddha's teachings were very simple and there was noting mystic or highly philosophical in them. The common people

could understand them very easily. Therefore, they were attracted towards it and consequently Buddhism grew rapidly day by day.

4. Simple language:

Sanskrit was beyond the comprehension of a common man and they were averse towards it. They could neither speak nor understand it. They could neither speak nor understand it. Therefore, when Buddha preached his religion in their own language, they could easily understand him and, consequently, they became his followers.

5. Not a Costly Religion:

The Hindu religion had been burdened with costly rituals and sacrifices. It was impossible for the poor to follow or practice it. Therefore, they were attracted towards Buddhism which was devoid of all such useless rituals and costly sacrifices. They preferred a simple and inexpensive religion.

6. No Caste-System:

The caste-system and become quite rigid among the Hindus. The high-caste among them looked down upon the low-caste, especially the untouchables or Sudras. Therefore, the common people, who were already tired of such discriminations, were attracted towards Buddhism which regarded all people equal and eligible for 'Nirvana'.

7. Missionary Religion:

Hinduism was not a missionary religion, nor was an effort ever made to spread it among other people. Against it, Buddhism was a missionary religion and the Bhikshus or Buddhist monks took great pains to spread it among other people.

8. Effort of the Buddist Sanghas:

The Buddha himself had organized his monks into a systematic order called the Sangha. The Sangha proved of great help in spreading his message of Buddhism.

9. Adaptability:

Many Hindus had deserted their old religion to accept the new faith. But it was not easy for them to abandon their gods like Rama, Krishna or Indra. Therefore, it was possible that many of them would return to their old faith. But Buddhism, too, adopted all such practices which were popular with the common people and which they could hardly abandon. As a result, a new sect, the Mahayana type of Buddhism, came into being. It allowed them to worship their gods while following the teachings of the Buddha. It made Buddhism still more popular.

10. The Buddhist Universities:

Besides, the Buddhist universities at Taxila, Gaya and Nalanda, etc. took great interest in spreading the religion of the Buddha. Students from far-off countries came in these universities to seek education and when they went back they carried with them the religion of the Buddha as well.

11. The State Patronage:

The greatest single factor that helped in the rapid spread of Buddhism was the patronage that it received from kings like Ashoka, Kanishka and Harsha who not only became its followers but declared Buddhism as the state religion and left no stone untrained in spreading it far and wide.

Cave of Nanda

A symbol of the receptive personality.

"The Naga-king entering the cave of Nanda."—*Buddha-Karita*, Bk. I. 19.

The "Serpent-King" is the symbol of wisdom and enlightenment, which enters the personality to illuminate if and raise it upward to perfection.

Ceremonies in Religions

These are usually symbolical of the process of transmutation of lower qualities into higher.

Challenge of Modern Science and Belief in God

Some of the fundamental or at least the most persuasive grounds for disbelief in God have been provided by the rise of science. John H. Hick presents the situation succinctly.

Since the Renaissance, scientific information about the world has steadily expanded in fields such as astronomy, geology, zoology, chemistry, biology, and physics; contradicting assertions in the same fields, derived from the Bible rather than from direct observation and experiment, have increasingly been discarded. In each of the great battles between scientists and churchmen the validity of the scientific method was vindicated by its practical fruitfulness. Necessary adjustments were eventually made in the aspects of religious belief that had conflicted with the scientists discoveries. As a result of this long debate it has become apparent that the biblical writers, recording their experience of God's activity in human history, inevitably clothed their testimony with their own contemporary prescientific understanding of the world.

The issue, historically, has followed a very different course in the case of Buddhism. First of all, Buddhism was and is presented to the West as "rational" and scientific. The rational West was thrilled by the discovery that a non-theistic religion could actually exist. Indeed, this may have been overdue. Even such a sympathetic student of Buddhism as Edward Conze is constrained to remark that "there are, of course, a few modern writers who make Buddhism quite rational by eliminating all metaphysics, reincarnation, all the gods and spirits, all miracles and supernatural powers. Theirs is not the Buddhism of the Buddhists. When attention is drawn to them they are often dismissed as Hindu accretions! In fact, the self-perception of modern Buddhism about Buddhism being a religion in full accord with science is so strong that even if it were not a historical reality, it is now a phenomenological reality.

The basis for such a view is the belief that (1) "the attitude of the Buddha, like that of a scientist, is one of open-

mindedness, lack of prejudice and tolerance", (2) Buddhism is naturalistic rather than supernaturalistic in its explanation of the universe, (3) the Buddha arrived at his conclusions through observation, experimentation and research, like a scientist and (4) that the certain Buddhist views, such as those of time and space, are corroborated by modern s science. Although an element of Buddhist apologetics may seem to be involved in the presentation of Buddhism as a "scientific religion" on the whole, even when it is admitted that "the scientific nature of Buddhism has been exaggerated", it is at the same time conceded by critics that "it is still safe to say that Buddhism in its teachings and methods is closer to science than any of the other leading religions of the world. There is no question that the elasticity of Buddhism will enable it to a accommodate itself to the findings of modern science."

In the Western philosophy of religion the contrast between the natural explanation of the world offered by science and the supernatural world of miraculous inspiration and miracles is much played out. In view of this fact the Buddhist position on miracles, when treated philosophically, may not be without interest. A section of the *Milindapanha*, a Buddhist text from close to the beginning of the Christian era and better known by the English translation of the title, *The Questions of King Milinda*, provides a fitting conclusion to the chapter from this point of view. The dilemma is posed as follow: If, as early Buddhism maintains, nothing can be dedicated of the Buddha after his death then no honours should be paid to him. In any case they should be ineffective as the recipient is no longer there. On the other hand, not only is a Buddhist encouraged to honor the Buddha, even favourable outcomes have been obtained. This dilemma, put to the Buddhist monk Nagasena by the Greek King Menander (whose name is Indianized as Milinda), is resolved by the Buddhist savant as follows:

The Elder replied: "The Blessed One, O king, is entirely set free (from life). And the Blessed One accepts no gift. If gods or men put up a building to contain the jewel treasure of the relics of a Tathagata who does not accept their gift,

still by that homage paid to the attainment of the supreme good under the form of the jewel treasure of his wisdom do they themselves attain to one or other of the three glorious states. Suppose, O king, that though a great and glorious fire had been kindled, it should die out, would it then again accept any supply of dried grass or sticks?"

"Even as it burned, Sir, it could not be said to accept fuel, how much less when it had died away, and ceased to burn, could it, an unconscious thing, accept it?"

"And when that one mighty fire had ceased, and gone out, would the world be bereft of fire?"

"Certainly not. Dry wood is the seat, the basis of fire, and any men who want fire can, by the exertion of their own strength and power, such as resides in individual men, once more, by twirling the fire-stick, produce fire, and with that fire do any work for which fire is required."

"Then that saying of the sectarians that 'an act done to him who accepts it not is empty and vain' turns out to be false. As that great and glorious fire was s et alight, even so, great king, was the Blessed One set alight in the glory of his Buddhahood over the ten thousand world systems. As it went out, so has he passed away into that kind of passing away in which no root remains.As the fire, when gone out, accepted no supply of fuel, just so, and for the good of the world, has his accepting of gifts ceased and determined. As men, when the fire is out, and has no further means of burning, then by their own strength and effort, such as resides in individual men, twirl the fire-stick and produce fire, and do any work for which fire is required—so do gods and men, though a Tathagata has passed away and no longer accepts their gifts, yet put up a house for the jewel treasure of his relics, and doing homage tot he attainment of supreme good under the form of the jewel treasure of his wisdom, they attain to one or other of the three glorious states. Therefore is it, great king, that acts done to the Tathagata, notwithstanding his having

passed away and not accepting them, are nevertheless of value and bear fruit."

The savant then proceeds to provide other examples as well.

Chanting

The continuous recitation of a mantra, sutra, word, or phrase as part of meditation or a religious or magical rite, which helps one achieve an altered state of consciousness, ecstasy, communion with the Divine, or summon psychical power for magical, exorcism, or healing purposes.

Chanting is done in rhythm, sometimes in cantillation (musical modulations), which creates a pattern of energy and power. Yogis emphasize developing a beautiful voice and cadence in chanting. In some schools of Zen Buddhism, sutras are chanted in a monotone, with the voice trailing off at the end of the chant.

Chanting is an ancient, universal practice, and is often done in conjunction with drumming, hand-clapping, dancing, or the fingering of beads on a rosary. Rosaries are widely used in chanting in Buddhism, Islam, Hinduism, and Christianity. Group chanting, accompanied by dancing, hand-clapping, or drumming, is considered more effective in raising consciousness because the energies and movement of many people are united, which facilitates achievement of the objective. Group chanting is sometimes done to the point of exhaustion.

In all of the major religions, the most powerful chants are the names of God, which are limitless. According to the Vedic scriptures, the chanting of the name of God creates a transcendental sound that awakens spiritual consciousness, and liberates one from ego and the material plane. The Vedas say that chanting the name of the Lord is the only means to spiritual progress in the Kali Yuga age of quarrel and hypocrisy, which began five thousand years ago and will last 432,000 years. The Krishnas incorporate the name of the Lord

in a sixteen word maha-mantra, which they also believe well help liberate them from reincarnation: "Hare Krishan Hare Krishan/Krishna Krishna/Hare Hare/Hare Rama Hare Rama/Rama Rama/Hare Hare." The mantra is chanted in kirtana, a group activity accompanied by hand-clapping and musical instruments, or in japa, private mediation with a rosary.

Various Hindu and Buddha chants use Om, which represents Brahman, the Absolute Followers of the Pure Land sect, the largest Buddhist order in Japan, chant the name Buddha to help liberate them from reincarnation,thus enabling them to join Buddha in the Pure Land of spirit,

Followers of Islam chant the ninety-nine names of Allah, called "the Beautiful Names." In Christianity the chanting of the name of Jesus in prayer was recommended by Diadochus of Photice in the middle of the fifth century, and by John Climacus in the early seventh century. This became the "jesus Prayer," or "Lord Jesus Christ, Son of God, have mercy on me." Christian chants include four Western forms, Gregorian, Gallican, Mozarabic, and Ambrosian; three Eastern forms, Byzantine, Syrian, and Armenian; and Coptic and Ethiopian chants of northern Africa. Jewish cantillation consists of biblical texts.

Chanting is part of tribal society rituals to raise psychic power, pay tribute to deities, appease supernatural powers exorcise demons, control the weather, ensure success in hunt and war, bring blessings of prosperity and fecundity, and accompany funeral and initiation rites. In vodoun thousands of chants exist to accompany rites, composed in various African dialects and Haitian Creole, a blend of French, English, and Spanish.Shamans chant "power songs" as they dance. Words very according to individuals, but melodies and rhythms are handed down in tribes through generations. The Navajo chant elaborate myths as part of curing rituals, which also include sand painting. The long texts must be chanted

perfectly, or they are rendered invalid or result in the disease they are intended to cure.

Witches and Pagans combine chanting and dancing to raise a group psychic energy field called a "cone of power," which is released to effect magic. The chants may be names of Goddess or the Horned God, or phrases relative to spells. See Cone of power.

In magic the success of a conjuration or spell depends heavily upon the sound vibrations created by chanting, a belief that dates back thousands of years. The ancient Egyptians were aware of the power of sound upon people, and reasoned that the same power could be applied to tap into the occult forces of the universe. The magician believes that the rhythmic chanting of magic words and names of God sends out waves of energy, which helps the magician reach a state of frenzy and summon his or her inner power.

Chariot, or Car

A symbol of a vehicle of the Soul, Self, or consciousness, on one of the four lower planes. It is usually a symbol of the causal- body on the higher mind plane.

Chariot of the Sun, with Four Horses

A symbol of the celestial causal body, or World-soul on the buddhic plane, inter-related with the activities of the quaternary.

Cherubim and Seraphim

Symbols of transcendental keepers of the buddhic plane: that is, Divine laws applicable to the higher nature but not to the lower, and which, therefore, cut off the lower consciousness from the higher.

Children of Men and Women

Symbolic of new mental forms begotten of mind and emotion. These are opinions, ideas, and impressions formed

in the lower mind; or they are aspects of mental qualities seeking expression in various ways.

Children Giving Information

Symbolic of the budding mental faculties which are responsive to high vibrations, thus imparting wisdom or knowledge.

Children of Men

A symbol of mental qualities through which the wisdom principle, or higher emotion, is realized.

Chinese Buddhism

The influences of Buddhism in China is still great, though not as extensive as formerly, owing to the loss of the patronage of the emperors; but it exists in a considerably modified form. "The worship of Pu-sah," says Dr. Beal, " in the houses of the rich and poor, is hardly recognized as Buddhist in its origin; and, indeed, the very term Pu-sah, which is the Chinese from of Bodhi- satva, is explained as of native origin, and signifying "universal benevolence," Whilst the objects of Buddhist worship, such as the Goddess of Mercy and the Queen of Heaven, have been placed among the number of their genii." Also the images of Pu-sah are to be found in the houses of many officials and others who would deny that they were Buddhists. Chinese Buddhism dates from A.D. 61, when the Emperor Ming-ti is said to have had a dream in which he saw a golden figure of a god hovering over his palace. He inquired of one of his ministers what this could mean, and was told that a divine person named Buddha had been born in the West, and that his dream was probably connoted with him. The emperor in consequence sent a mission to India to obtain books and news concerning this person. They returned in A.D. 67, with two Buddhist monks, together with various books, pictures, and relics. The emperor listened to them readily, and had a temple built for them in his capital Loyang (now Honan-fu). The narrative of these

events includes various miracles worked by the Buddhists in proof of their religion.

The short life of Buddha which these priests introduced and translated into Chinese is of special interest, for, as we have seen, no separate life of Buddha exists in the southern canon. In the Chinese life he is generally termed Sakyamuni, the Sakya sage, and his proper name, Gautama, is scarcely mentioned. This title, Sakyamuni, seems to have been more acceptable to the northern Buddhists, because of the belief that the name Sakya was like that of a prominent Central Asian people, the Sacae or Scythians; and this name has been adopted as the title of the Chinese Buddhists (Shih-kian or Shih-tsen).

It would be most interesting, if we had space, to give an account of the life of Buddha as depicted in chinese books. Previous Buddhas, appearing through enormously long ages, are named; and the Buddha of the present age (Sakyamuni) is said to have gone through a number of stages of elevation in previous ages. At last, in the age immediately before the present one, Sakya became a Bodhi-satva, was born in the Tushita heven, and finally descended to earth on a white elephant with six tusks. The narratives which follow, while explicable as consistent with the life we have already given, are overlaid with much exaggeration and myth. The life is arranged so as to explain the origin and scenes of the very numerous books of the northern canon. Thus at one time Sakya is instructing the Bodhi-satvas; at another he is in the heavens of the Hindu gods, teaching Indra, Yama, etc. All this serves as a scene for the development of the Bodhi-satva mythology. After long abstinence and meditation, and severe temptation by the king of the Maras, Sakyamuni became a perfect Buddha (i.e. in Chinese phrase, from being Pu-sa became Fo). In order to convey the truth to men simply, and as they could receive it, he assumed the guise of an ascetic, preached the four primary truths, established the order of monks, and sent them out to propagate his doctrine. He is afterwards said to have subdued a fierce snake and to have

made him take the vows of the order; to have resisted the fiercest temptations of the king of the Maras, and to have gone to the Tushita heaven to instruct his mother Maya. Then followed the reception of his son Rahula and other boys as novices, the admission of women, the establishment of discipline, etc. Sakya is said to have gone to Ceylon himself, to have visited the middle heavens to have secured the gods (devas) as protectors of his doctrine, to have sent Visvakarma and fifteen daughters of devas to be the patrons of China. He instituted the daily service and ordained honour for his books. In his last days he gave forth his most perfect works, "The Lotus of the Good Law" and "Nirvana," intended to make his disciples long for higher attainments.

This was his meaning, say the the Chinese Buddhist authors, when he said, "I am not to be destroyed, but shall be constantly on the mountain of instruction." Buddha, entering Nirvana, is not deal, but lives in his teaching. Before his death he is said to have had presented to him images of himself of gold and sandal-wood, which he consecrated, giving his disciples in charge to them. At this time also he forbade the eating of animal food. His death and cremation were attended by marvels too numerous to mention.

In the Chinese records we are introduced to a long series of Buddhist partiarchs, the successive chiefs and defenders of Buddhist law and discipline, each selected by the last patriarch, the first being Maha Kashiapa, appointed by Buddha. A patriarch, says Dr. Edkins, is represented as "one who does not look at evil and dislike it; nor does he, when he sees that which is good, make a strong effort to attain it. He does not put wisdom aside and approach folly; nor does he fling away delusion and aim at comprehending truth. Yet he has an acquaintance with great truths which is beyong being measured, and he penetrates into Buddha's mind to a depth that cannot be fathomed." Such an one had magical powers, could fly through the air, go into trances, and penetrate men's thoughts. Nevertheless he lived poorly, and

was meanly clad. Thirty-three of these are named, including five Chinese patriarchs, and their biography is given.

From the foundation of Chinese Buddhism a succession of western Buddhist monks and learned men came to China and undertook great labours of translation and preaching to propagate their doctrines.

In the fourth century the Chinese were entering the Order by permission of a Chow prince, many pagodas were erected in Loyang, and considerable monasteries were built in North China. Many of the buddhist teachers professed to work miracles, and certainly dealt in magic. Chinese Buddhist pilgrims visited India and other Buddhist countries, and through back accounts of marvels they had seen (as, for instance, Fa-hien and Huen-siang). Early in the fifth century Kumarajiva, an Indian Buddhist, assisted by eight hundred priests, produced a new translation of the Buddhist books into Chinese, extending to three hundred volumes.

After this time the rulers of China became for a time hostile to Buddhism; but this was soon reversed, and there ws much intercourse between Buddhist princes in India and China. Monasteries and temples multiplied, and magic and wonders, as fostered by the books of the Greater Vehicle, overlaid the original faith. At various times chinese emperors, followed by their people, combined more or less of Confucianism and Taosim with Buddhism, and seldom prohibited any of them. At various periods the Confucianists sought to put down the Buddhists, to make the monks and nuns marry, etc., and descries were promulgated again them; and sometimes their property was confiscated and they were compelled to return to secular life. Side by side with religious changes, Hindu Buddhists introduced many improvements in Chinese orthography science, and literature.

The twenty-eighth Indian Buddhist patriarch, Bodhidharma, visited China in the sixth century, and died there. He exalted meditation at the expense of reading and book knowledge, allowing no merit either to these or to the

building of temples. In his view true merit consisted in "purity and enlightenment, depth and completeness, and in being wrapped in thought while surrounded by vacancy and stillness." His influence in China, where he died, was powerful enough to make his followers a distinct sect of contemplatists, as contrasted with the ascetics and the ordinary temple-monks. His sect gradually became the most influential; and it appears to have distinctly weakened the looking for a future life and retribution,by exalting self-reform as to be brought about solely by inward contemplation. Not long after his death a monk of Tien-Tai, named Chi-kai, invented a system which combined contemplation with image-worship, and it gradually gained great popularity, his books being after some centuries reckoned among the classics of Chiness Buddhism.

The history of Chinese Buddhism in the middle ages presents a continual series of assaults by Confucianists, alternate persecutions and support by emperors, and frequent interference. Certain temples were destroyed and others exalted; certain monateries and temples were transferred from one kind of worship to another, from one sect of Buddhists to another; and all the time the emperors did not ostensibly become Buddhists. The Mongol emperors, however, especially Kublai Khan, became decided Buddhists, and used the Chinese imperial temples for Buddhist worship. Towards the end of the thirteenth century a census stated that there were over 42,000 Buddhist temples and 213, 000 monks in China, which implies a very great number of lay adherents. After the fall of the Mongols some restrictions were gradually imposed on the Buddhists; and the Sacred Edict, issued in 1662, and still read periodically in public, blames them for fixing their attention on their individual minds alone, and for inventing baseless tales about future happiness and misery. Thus Buddhism is officially discountenanced, although in Mongolia and Tibet the Chinese encourage and pay deference to it; and in china itself the worship and festivals continue to be very largely attended, although the building of new temples has to a large extent fallen off.

Chinese Buddhism at the present day is so extensive and varied that it is only possible to glance at its leading futures. In many ways it occupies much the same standpoint as in Tibet; and the Chinese monk takes refuge in Buddha, the Law, and the Order, like his Singhalese brother. The worship of Buddha still remains, in a considerably materialized form; but image-worship is by no means held to be essential by instructed Buddhists, though it is allowed by them for the ignorant and weak. But added to this worship is that of a great number of associated and inferior beings, making Chinese Buddhism at present practically a complex polytheism. Its public attitude may be gathered from an account of the temples and services.

Looking south, like so many Chinese buildings, the temples of the Chinese Buddhists consist of a series of halls, the vestibule being guarded by the same four great kings, carved in wood, and dressed and equipped with various symbols such as a sword, an umbrella, a snake, or some other object with a well-defined significance to Orientals. They give all kinds of blessings to true Buddhists, and withdraw their favour from kings and nations which neglect the truth. Maitreya (Mi-li Fo) also appears in the same entrance-hall; sometimes even Confucius has an image here, as protector of the Buddhist religion. The great hall opening from the entrance-hall contains the images of Buddha, the Six Bodhi-satvas, Ananda, and many saints, in various symbolical attitudes, Wen-shu and Pu-hien often being placed right and left of Buddha, while Kwan-yin is behind them looking northward. Sometimes Buddha is alone in front and the other three are in a row behind him. Kwan-yin appears in numerous forms in pictures and sculptures; in one he is represented by a female figure presenting an infant to mothers praying for children. Other halls may be added to the principal ones, containing statues, sculptured scenes, and pictures. The large central hall, according to Dr. Edkins, is intended to symbolize Buddha giving instruction to an assembly of disciples, while the leading idea of the entrance-hall is to show the powerful

protection by celestial beings which Buddhists enjoy. All this is in agreement with the narratives in the "Greater Vehicle." There may be many subordinate chapels, dedicated to Bodhi-satvas and other beings of Buddhist, Hindu, and Chinese mythology. The images of the Pu-sa or Bodhi-satvas stand when in the presence of Buddha, but sit when in their own shrines. Even the Taoist images are admitted into the all-comprehending Buddhist temples, as well as those of celebrated Chinese Buddhists.

In North China, especially at Pekin, it is customary, whether the images are of brass, iron, wood, or clay, to make them with internal organs as complete as possible, according to Chinese notions, which are not very correct; but the heads are always empty. Surrounding the abdominal organs is a large piece of silk covered with prayers of charms, while within it are bags containing small pieces of gold, silver and pearls, and the five chief kinds of grain; but many of these valuables have been stolen front he images.

While the more intellectual Buddhists explain their temples and images as purely symbolical, and their offerings, bowing, etc., as expressing reverential reception of Buddha's teaching, the common people regard the images as deities, and pray to them for deliverance from sickness, sufferings, childlessness, poverty, etc. Kwan-yin is very exclusively worshipped, being commonly known as the goddess of mercy, who hears the cries of men. This worship is always associated with that of Amitabha (O-me-to), the father of Kwan-yin, and they are believed to dwell in the happy (western) land of Sukhavati. Those born in this paradise have only unmixed joys, of which gorgeous descriptions are given. This heaven has taken a strong hold of the imagination of Chinese Buddhists, and they will repeat the name "Amita Buddha" incessantly, while counting their beads. It is possible, and is strongly held by some, that some of the ideas of this worship, especially of the Litany of Kwan-yin, were derived from Persian, Arab, and Jewish sources. It is a wide-spread belief that Kwan-yin, moved by infinite compassion, has promised to become

manifest in all the innumerable worlds, to save their inhabitants. He also visited all the hells for this purpose; and detailed accounts of his visits and their beneficial results are given.There are special elaborate services in which Kwan-yin is worshipped and invoked, while at the same time Buddha and the other Bodhi-satvas are duly honored. One prayer runs thus: "May the all-seeing and all-powerful Kwan-yin, in virtue of her vow, come hither to us as we recite the sentences and remove from us the three obstacles (of impure thought, word, and deed). Professor Beal gives the following translation from the Chinese of the confession or "act of faith" in Kwan-yin:

"All hail, good, compassionate Kwan-yin!

Though I were thrown on the Mountain of Knivas,

They should not hurt me;

Though cast into the lake of fire,

It should not burn me;

Though surrounded by famished ghosts,

They should not touch me;

Though exposed to the power of devils,

They should not reach me;

Though changed into a beast,

Yet should I rise to heaven.

All hail, compassionate Kwan-yin."

Incense is burnt, flowers and food are offered, and invocations are repeated again and again to Kwan-yin and Amitabha, with appropriate readings from the sacred books, some of them in Sanskrit and unintelligible alike to priests and people, but supposed to have a magic effect. The distinctive worship of Amitabha is practiced by many, both in China and Japan; they are called the "pure-land" sect, who rely on Amitabha to effect their entrance to the bright paradise. The mere repetition of the name with concentrated and undivided attention is believed to ensure paradise; he is

also invoked by the form "Praise to Amita Buddha," and the most extravagant promises are made to those who rightly invoke him. This is the prevailing form of Buddhist worship in many parts of China, and it is very popular owing to its putting out of sight Nirvana and presenting a heaven of conscious happiness and joy to the believe.

At the temple Pi-yun-si, west of Pekin, there is a hall of 500 departed saints, arrayed in six parallel galleries; the figures are of clay, full-sized, and seated.In another court are scenes from the imagined future state, all modelled in clay, showing the fate both of the good and the evil. These halls are in addition to the usual elaborate series of halls. Pagodas also form part of this great establishment. Similar halls are numerous in the Tien-tai district.

Music is much used in Chinese Buddhist worship, the instruments including drums, small and large bells, cymbals, and various metal forms struck by clappers which have no analogy in western music.

Dr. Edkins admits that while the populace believe in the extravagant details of mythology or magic, the priest in the services still read the old passages from the Buddhist books which teach the nothingness of every thing; so that, if fully exposed, the most utter contrasts would be found in any of their services.

One of the most famous Buddhist regions of China is Tien-tai, a cluster of hills 180 miles south-east of Hang-cheu. It came into not through Chi-kai, who in the sixth century founded his school of contemplative Buddhism there, imagining its grand natural scenery to be the resideneof the great saints of Buddhism, the Arhats or Lohans; indeed, he heard them sing near the remarkable rock bridge over a cataract and now they are represented by five hundred small stone figures at the side of the bridge. Here Chi-kai developed an elaborate comment on and development of Buddhism, which he called "perfected observation." He explained everything as an embodiment of Buddha, subtly getting rid

of all the objects of popular belief. He taught his followers various forms of meditation, which his followers have maintained, while not entirely condemning popular belief, nor going to the extreme of Buddhist agnosticism. At the present day monasteries are to be found five miles apart through the Tien-tai hill country.

Besides this there are numerous important "schools" of Chinese Buddhism, named from prominent teachers, from whom the present heads of monasteries claim containuous succession. Their doctrines for the most part do not differ widely from one another, but great, but great importance is attached to minuties.The Lin-tai school was founded by a teacher who died in 868, and had a great reputation for magical powers; it is now very widely spread in China and in Japan. It teaches that Buddha is within the believer if he only be recognized. "What is Buddha? A mind pure and at rest. What is the law? A mind clear and enlightened. What is Tao? In every place absence of impediments and pure enlightenment. These three are one." Discipline is strictly maintained by means of three blows with the hand or with the cane, three successive reproofs, and the alternation of speech with silence. We cannot particularise the other varied schools of Chinese Buddhism, but they are as numerous as the principal dissenting bodies in England.

The monasteries need not be particularly described, after what we have said of Buddhist monasteries in other countries.They all have a temple or worship-hall attached. Most of the larger establishments own land or other property, but not often sufficient for all expenses, which are met by mendicant expeditions, the offerings of worshippers, and voluntary presents sent to them. The procession of monks walks through the streets to receive alms beating a gong or cymbal at intervals, and often reciting Buddhist formula. The monks dress very differently from the Chinese people. In officiating they usually wear yellow garments of silk or cotton, with a wide turn-down collar and huge sleeves; at other times their clothes are mostly of an ashy grey. Their heads are

closely shaven two or three times a month, and many have one or more places on the scalp burnt with red-hot coals. Their celibacy appears to be strict, and they do not own any relationships in the outside world, and show very little sociability in their intercourse with the people. They spend much of their time in chanting their sacred books, mostly in a from which represents the sound without the sense of the Hindu or Tibetan originals. Some monasteries keep their large bells constantly tolled day and night, so that the sound never ceases.

A large monastery has numerous rooms devoted to specific uses, including a library, study, reception-rooms for distinguished guests, and a place for keeping living animals, not for food, but as a work of merit. Sometimes there is a fish-pond full of fine fish which must not be caught or eaten. Special provision is made for cattle, swine, goats, fowls etc., many being deposited by lay people in fulfillment of a vow, together with money or grain to support them until their death. The monks professedly refuse all animal food, but it is believed that some transgress. On the whole, the mass of the Chinese do not highly reverence the Buddhist monks, because they transgress the principle of filial obedience so deeply rooted among them; but they are nevertheless much employed to conduct private religious ceremonies, whether on behalf of recently deceased persons, those suffering in hells, or the sick and infirm. Frequently the succession of novices in the monasteries is kept up by the purchase of boys from their parents.

Within the monastery ranks there are frequently ascetics who for years together have no intercourse with the outside world, but sit in constant silent meditation in their cells, receiving their food through a hole in the door. Usually the bodies of deceased monks are burned in a special cremation-building, the ashes and unconsumed bones being afterwards collected and deposited, in an earthen vessel, in a special room or building of the monastery.

There are numerous Buddhist nunneries in China, under the especial patronage of Kwan-yin, and while many join them of their own accord, others are bought when young girls. The nuns shave the whole head like the men, do not compress their feet, and wear a very similar costume to the monks. Some learn to read the Buddhist books, and attend upon those who worship at the temples. They also visit the sick and afflicited, and pay special attention to those who place themselves under their spiritual care. Although they have taken a vow of celibacy, the nuns are generally accused of breaking it, as in Tibet; and in some districts the Chinese officials have closed all nunneries for this reason.

While Buddhism is not ardently believed in by a large proportion of the Chinese, it is undoubtedly regarded with considerable respect; and its formulae and practices, especially those which are magical, are largely resorted to as a matter of precaution. Words not understood by the people are continually repeated by them with some sort of belief in their efficacy in overcoming evil influences. The workman will burn his paper with the charm written on it before beginning his morning's work; while the man of learning, who professes to disperse Buddhism, knows by heart the magical sentences of the Ling-yen-hing, or Heart Sutra.

The Buddhist calendar includes a very complète set of festivals and processions, though they are not made the occasion for such display as in Burma. The emperors' and empress's birthday, the anniversaries of emperor's deaths, and the four monthly feasts are, of course, kept. Then there are days for worshipping the devas of the older Hindu mythology, for eclipses of the sun and moon (addressed as Pu-sahs or Bodhisatvas, the power of Buddha being invoked to deliver them), for sacrifice to the moon, and praying for fine weather or rain. The Deva Wei-to (really the Veda) is invoked as protector, and his birthday is kept, as also the birthdays of three other divine protectors, including the god of war, of Buddha, and each Bodhisatva, the anniversaries of the death

of the chief Chinese Buddhist saints, and of the founder of a monastery, etc. But this list might easily be lengthened.

Independent of its professors, Buddhism has exerted a great influences in tempering the character of Chinese religion. The discountenancing of sacrifices, the tenderness to animal life, the conception of a spiritual aim in religion, and of self-discipline as of supreme importance, have not been without far- reaching effect on the Chinese. The example of Buddha as beneficently desirous of being born in the world to save it, his patience and self-sacrifice in his successive lives, his teaching of the noble path and the desirability of freedom from the fetters of this life have all tended to elevate the popular faiths. A more doubtful influence of Buddhism has been the popularization of beliefs in material hells. A great variety of tortures and circumstances of punishment are described, and the demons are represented as delighting in human sufferings. On the one hand it is alleged that the beliefs on the whole have tended to discourage the crimes that are said to be visited with such punishments, on the other, that the popular mind is thereby familiarized with pictures and descriptions of horrible cruelties.

The tolerance inculcated by Buddhism, too, has had its effect in spreading a considerable indifference to religion in China, while on the other hand it has favored its own existence. But the extent of mutual concession and accommodation to be found among the Chinese in religious as well as other matters is a very pleasing feature, when it does not signify lifelessness or mere indifference. The Buddhists too deserve credit, for their representations of Buddhas and Bodhisattvas are pre-eminently merciful, although their objection to suffering as an evil loses sight of its medical and beneficial influence. Buddhism, too, has in China acquired more regard for filial duty than elsewhere.

We may also note how greaty Buddhism has contributed to the artistic and literary development of the Chinese. The pagoda from is theirs especially. It is derived from the Indian

tope or dagoba; the base or platform signifies the earth, the semicircular building covering it the air, and the railing above, the heaven; the spire and umbrellas above have been expanded into successive storeyes or platforms, representing the successive worlds above the heavens. In many cases, however, the Chinese pagodas have no religious significance, and only relate to the popular geomancy be which luck is determined. Those which contain Buddhist relics are always connected with monasteries. Some are of brick, others of porcelain, others of cast iron. Many are now falling to ruin, and few are now built. Flower cultivation is another artistic feature in China and Japan which has a connection with the Buddhist flower offerings; many beautiful flowers are grown in the temple and monastery gardens for use as offerings and in decorations.

We must not conclude this account of Chinese Buddhism without calling attention to an interesting sect of reformed Buddhists who have spread considerably since the beginning of the sixteenth century in the lower ranks of the Chinese, known as the Wu-wei-kian, or "Do-nothing sect." They oppose all image-worship, but believe in Buddha without worshipping him. They meet in plain buildings with no images, and containing only an ordinary Chinese tablet dedicated to heaven, earth, king, parents and teachers, as signifying the fit objects for reverence. They enjoin the cultivation of virtue by meditation alone, and inward reverence for the all-pervading Buddha, who is within man and in all nature. Their founder, Lo Hwei-neng took the title Lo-tsu (the patriarch Lo); on the anniversaries of his birth and death, the new year, and in the middle of the eighth month, they meet to drink tea and eat bread together. They are strict vegetarians, believing strongly in metempsychosis and the consequent sin of taking animal life. They have no order of monks or of priests Matter they regard as perishable, and believe that the end of the world they will be taken to heaven by Kin-mu, the golden mother, whom they regard as the mother of the soul. She is indeed more an object of worship by this sect than Buddha, being

regarded as a protectress from calamities and sickness, and from the miseries of the unseen world. So far have the Taoist notions invaded even this pure from the Buddhism.

Circle

A symbol of the all-embracing principle of Divine manifestation, perfect and entire, including everything and wanting nothing, without beginning or end, neither first nor last, time-less, sex- less, absolute. The circle denotes the higher planes, the square the lower.

Cloud, White

A symbol of the buddhic vehicle, the sheath of the Atman.

Clouds, A Line of

A smybol of Truth potential, or of buddhi preparing to outpour truth. "Homage to you. O ye gods who dwell in the divine clouds. and who are exalted (or holy) by reason of your aceptres."-Budge, book of the Dead, p. 146.

Aspiration is directed to the ideals (gods) on the buddhic plane, whose rule exalts the soul.

Clouds Which Drop Rain

A symbol of the buddhic function which out-pours truth (rain) within the soul.

"I (Lakshmi) reside in that cloud from which the waters of the rain pour down in that cloud which is adorned with Indra's bow, and in that cloud from which the rays of lightning flash forth,"—*Institutes of Vision*, XCIX.

The "Goddess Lakshmi" is a symbol of the buddhic principle, hence the symbology of "residence."

"The planet Tistrya was commissioned to raise the water in vapour, collect it in clouds, and let it fall in rain with the aid of the planet Sitavisa. The cloud compellers were highly reverenced" (Zoroastrian System.)—J.F. Clarke, *Ten Rel.*

The Self or spiritual ego (Tistrya) directs and initiates. In this way, the facts or truths which are collected in the lower vehicles are transmuted and passed up through the higher mind, which corresponds to the individual stage of growth, experience, subjected to limitation, definition (Sitavisa), on to the buddhic plane (clouds); from whence the results (rain) are transferred to the lower planes whereon evolution is being furthered. The "formation of clouds" corresponds with the awakenment of ideals in the mind.

"Bright clouds are the divine truth veiled in appearances of truth, such as the Word is in the letter with those who are in truths; and dark clouds are the divine truth covered with fallacies and confirmed appearances, such as the Word is in the letter with those who are in falses. "—Swedenborg, *Apoc. Rev.*, n, 24.

See Bifrost, Bow, Lakshmi, Parganya, Rain, Rainbow, Sound, Tistrya, Tlaloc, Wealth shower.

Clouds, Dark and Cold

A symbol of the Higher nature regarded by the lower as obscure and stern.

"Behold the sun, warm and bright on all sides, and whatever is immortal and is bathed in its bright ray; and behold the rain-cloud, dark and cold on all sides."—Empedocles, Fairbanks, 96.

Observe the Self, loving and wise both above and beneath, and do thouregard all the virtues, and all that endureth, as living within It. And see the manifestation of the One, which being incomprehensible, appears glowering, obscure, and repellent to the lower mind.

Column, or Pillar

A symbol of aspiration towards the higher:

Conception of the Divine Germ

Symbolic of the energizing of the Self within, when the moral nature is perfectly established in the soul.

Conception, Immaculate, of the Blessed Virgin Mary

A symbol of the spiritual (buddhic) origin of the purified lower nature which bears and brings forth the Christ in the human soul.

"The Immaculate conception of Mary concerns the generation of the soul, presenting her as begotten in the womb of matter, and by means of matter brought into the world, and yet not of matter, but from the first moment of her being, pure and incorrupt. Otherwise she could not be 'Mother of God.' In her bosom, as Nucleus, is conceived the bright and holy Light, the Nucleolus, which-without participation of matter- germinates in her and manifests itself as the express image of the Eternal and Ineffable Selfhood."-The Perfect Way, p. 142.

Conception of Children

Symbolic of the formation in the mind of new ideas and generalizations, produced by thought and emotion.

Concepts of Buddhism

Buddhism is the great oriental religion founded by Gautama Buddha, who lived and taught in India in the sixth century B.C. All Buddhists trace their faith to the Buddha and revere his person. Nearly all types of Buddhism include monastic orders whose members serve as teachers and clergy to the lay community. However, beyond these common features the numerous sects of modern Buddhism exhibit great variety in their beliefs and practices. In its oldest surviving form, known as Theravada or Hinayana, Buddhism is primarily a spiritual philosophy and system of ethics. It places little or no emphasis on deities, teaching that the goal of the faithful is to achieve nirvana, a blissful state of insight and release from the bonds of the self, the world, and an endless

round of births, deaths, and rebirths, in successive lives. The state of spiritual perfection is achieved through the practice of humility, generosity, mercy, abstention from violence, and, above all, self-control. The latter forms of Buddhism, known as Mahayana, however, often worship a pantheon of divine Buddhism and future Buddhas. Some have elaborate hierarchies of demons as well. Several varieties of Mahayana Buddhism promise the worshipper a real paradise rather than a perfected spiritual state. Several sects stress faith more strongly than works. One sect seeks to induce in the believer a jarring, intuitive, nonrational insight into true reality. In all lands to which Buddhism has spread is has made adaptations to local conditions. For example, in Japan extreme nationalist sects have developed. Differences may be seen in Buddhist art, architecture, iconography (pictorial records), rituals, and doctrinal emphases. Through the variety, however, common elements of tradition and attitude have persisted, so that Buddhism in its totality is comparable to an old and strongly rooted tree that has developed numerous branches through centuries of growth.

Buddhism flourished in India about A.D. 500. Thereafter it began to decline, gradually becoming absorbed in Hinduism until by the eleventh century it had almost disappeared. Meanwhile, it had spread and become influential in other lands of Central and East Asia, where it continues to maintain vitality. Today Buddhism survives in two major forms. The early Theravada form is practiced in Sri Lanka (Ceylon) and in the Southeast Asian countries of Burma, Thailand, Laos, and Cambodia. The later Mahayana form prevails in China, including Tibet; Vietnam; Japan; Korea; and Mongolia. Buddhists are present in considerable numbers in the Himalayan kingdoms of Nepal and Bhutan, and in Sikkim, in northern India. They are found in much smaller numbers (less than one percent of the population) in India, Pakistan, the Philippines, and indonesia. Outside Asia, a few thousand live in North America (300,000), South America (160,000) and Europe (20,000). The total number of Buddhists in the world

is not surely known; estimates vary from less than 200, 000, 000 to

500, 000, 000. Methods of counting are not uniform, and criteria for defining a Buddhist vary widely. In many areas Buddhism is mixed with elements of other Eastern religions, such as Shinto or Taoism, and it is difficult to count an individual as belonging exclusively to any single religion.

Conditioned Finite

This state of being is the symbol and evidence of the unconditioned and infinite. Without the latter the former could not be. The conditioned finite in its highest state is God-manifest, or the Higher Self. The unconditioned infinite is God-Absolute, the Source of all.

Conflagration, General

The physical element transmuted by "fire" (buddhic) which thereby signifies its dissolution at the close of a cycle. Astral dissolution follows physical dissolution.

Conflicting Truth Claims of Different Religions

In order to grasp the full significance of what is at stake in the conflicting truth claims of defferent religions the

... Problem can be posed very concretely in this way. If I had been born in India, I would probably be a Hindu; if in Egypt, probably a Muslim; if in Sri Lanka, probably a Buddhist; but I was born in England and am, predictably, a Christian. These different religions seem to say different and incompatible things about the nature of ultimate reality, about the modes of divine activity, and about the nature and destiny of the human race. Is the divine nature personal or nonpersonal? Does deity become incarnate into the world? Are human beings reborn again and again on earth? Is the empirical self the real self, destined for eternal life in fellowship with God, or is it only a temporary and illusory manifestation of an eternal higher self? Is the Bible, or the Qur'an, or the Bhagavad Gita the World of God? If what

Christianity says in answer to such questions is true, must not what Hinduism says be to a large extent false? If want Buddhism says is true, must not what Islam says be largely false?

Presented in this way the problem of conflicting truth claims appers very modern. However, already in the time of the Buddha religious doctrines and practices had attained such bewildering variety in north India that people were beginning to feel confused. Thus when Heinrich Zimmer says that "We of the Occident are about to arrive at a crossroads that was reached by the thinkers of India some seven hundred yeas before Christ?"

His statement may be stating a truth in a way he never intended! Between the seventh and the fifth centuries B.C. the intellectual life of India was in ferment. It has been pointed out many times that this period was a turning point in the intellectual and spiritual development of the whole world, for it saw the earlier philosophers of Greece, the great Hebrew prophets, Confucius in China, and probably Zarathustra in Persia. In India this crucial period in the world's history was marked on the one hand by the teaching of the Upanishadic sages, who admitted the inspiration of the Vedas and the relative value of Vedic sacrifices, and on the other hand by the appearance of teachers who were less orthodox than they, and who rejected the Vedas entirely. It was at this time that Jainism and Buddhism arose, the most successful of a large number of heterodox systems, each based on a distinctive set of doctrines and each laying down distinctive rules of conduct for winning salvation.

The situation at the time of the Buddha does seem to illustrate the point well historically. The *Brahmajala Sutta* not only spreads its net to cover 62 views as such, one source mentions 363 schools of thought among which 67 'types' of sceptics are identified. Small wonder, then, that the people then as now were a bit confused, as a story about the Buddha tells us:

The Buddha once visited a small town called Kesaputta in the Kingdom of Kosala. The inhabitants of this town were known by the common name kalama. When they heard that the Buddha was in their town, the Kalamas paid him a visit, and told him:

"Sir, there are some recluses and Brahmans, and they, too, in their turn, explain and illumine only their own doctrines, and despise, condemn and spurn others' doctrines. But, for us, Sir, we have always doubt and perplexity as to who among these venerable recluses and brahmanas spoke the truth, and who spoke falsehood."

Then the Buddha gave them this advice, unique in the history of religions.

"Yes, Kalamas, it is proper that you have doubt, that you have perplexity, for a doubt has arisen in a matter which is doubtful. Now, look you Kalamas, do not be led by report, or tradition, or hearsay. Be not led by the authority of religious texts, nor by mere logic or inference, nor by considering appearance, nor by the delight in speculative opinions, nor by seeming possibilities, nor by the idea: 'this is our teachers. But, O Kalamas, when you know for yourselves that certain things are unwholesome (*akusala*), and wrong, and bad, then give them up.. And when you know for yourselves that certain things are wholesome (*kusala*) and good, then accept them and follow them."

The Buddha went even further. He told the bhikkhus that a disciple should examine even the Tathagata (Buddha) himself, so that he (the disciple) might be fully convinced of the true value of the teacher whom he followed."

We shall revert to a discussion of the Buddha's and the Buddhist response to the problem after assessing the problem in its modern context.

Religious Truth Claims in the Modern Context

The problem, as perceived in the Western philosophy of religion is that if one is confronted with a variety of conflicting

truth claims then each undermines the other, paving the way for an all-embrcing scepticism. If there are many religions and they make conflicting truth-claims, then "for any particular religion there will always be far more reason for believing it to be false than for believing it to be true. This is the skeptical argument that arises from the conflicting truth claims of the various world faith."

This argument is an amplification of a point developed by Hume when he claimed that "every miracle, therefore, pretended to have been wrought in any of these religions (and all of them abound in miracles), as its direct scope is to establish the particular religion to which it is attributed; so has it the same force, though more indirectly, to overthrow every other system." Apart from this specific illustration, Hume also presents the more specific argument "that, in matters of religion, whatever is different is contrary; and that it is impossible the religions of ancient Rome, of Turkey, of Siam, and of China should, all of them, be established on any solid foundation".

Buddhism takes a somewhat different view in this matter. First of all, it does not set much store by miracles. In contrast to Hume's claim:

On the whole, the attitude of the Buddhist Church during the first millennium of its existence seems to have been that the occult and the psychic are all right as long as one does not take too much notice of them, and exhibits them as a kind of cheap stunt to the populace. One day the Buddha came across an ascetic who sat by the bank of a river, and who had practiced austerities for 25 years. The Buddha asked him what he had got out of all his labour. The ascetic proudly replied that now at last he could cross the river by walking on the water. The Buddha tried to point out that this was little gain for so much labour, since for one penny the ferry would take him across.

Second, Buddhism does not quite concede the point that whatever is different must be contrary in matters of religion.

Not only is Buddhism less contentious of other claims, it is less tenacious of its own as becomes evident from the following:

Asked by the young Brahmin to explain the idea of maintaining or protecting truth, the Buddha said: "A man has a faith. If he says This is my faith', so far he maintains truth. But by that he cannot proceed to the absolute conclusion: This alone is Truth, and everything else is false'". In other words, a man may believe what he likes, and he may say I believe this. So far he respects truth. But because of his belief or faith, he should not say that what he believes is alone the Truth, and everything else is false.

The Buddha says: To be attached to one thing (to a certain view) and to look down upon other things (views) as inferior-this the wise men call a fetter.'

Once the Buddha explained the doctrine of cause and effect to his disciples, and they said that they saw it and understood it clearly. Then the Buddha said:

O bhikkhus, even this view,which is so pure an so clear,if you cling to it, if you fondle it, if you treasure it, if you a re attached to it, then you do not understand that the teaching is similar to a raft, which is for crossing over, and not for getting hold of."

All this does not mean that Buddhism denies the existence of conflicting truth claims, it merely questions their recalcitrance. It faces the issue as other religious or philosophical systems but before we turn to its solution it might be worthwhile reviewing a few suggested solutions from a Buddhist perspective.

W. A. Christian's Analysis

W.A. Christian classified conflicting truth claims into two kinds: those in which "different predicates are affirmed of the same subject" and those in which "different subject are assigned to the same predicate". The first kind he calls

"doctrinal disagreements" as when both jews and Christians might claim that

Jesus is the Messiah. This might seem to represent an area of agreement till it is realized that what each means by the world Messiah differs sharphy. The second kind he calls "basic religious disagreements" as when the goal of life is variously described as the Beatific Vision, *Nirvana*, *Moksha*, etc.

William Christian offers a complex and interesting theory of the relation between basic religious proposals and doctrinal proposals, but we are concerned at the moment only with his demonstration of how disagreement between religions may be located by one's uncovering the presuppositions of statements that might at first seem to have meaning only in the context of a particular religion, and thus not to be candidates for either agreement or disagreement on the part of other religions. We have seen that there are real disagreements concerning religious belief-proposals, that is to say, there are many belief- proposals that are accepted by the adherents of one religion but rejected by those of another.

It is interesting that Buddhism proceeds by accepting Christian's view that adherents of religion may differ about belief proposals and that "basic religious disagreements" may be a more serious matter than "doctrinal disagreements". For instance, Hinduism and Buddhism doctrinally differ on the issue of rebirth. According to Hinduism it involves a transmigrating soul but it does not do so according to Buddhism. However, this does not cause as much disagreement among the two as the "basic religious disagreement" they have regarding the state of liberation when the wording in the two comparable texts are virtually identical but he subject in one case is theistic and nontheistic in the other.

Some of the final stages of *Jhanic* attainment in Buddhism were achieved by Upanishadic seers and identified with Brahman, Buddhism points out their inadequacy and the necessity of going beyond. Besides, in some of the Upanisads

we find a theistic interpretation of the ultimate experience and reality. For example, in the *Svetasvatara Upanisads*, 6.10-*Katha*, 2.2.15- *Mundaka*, 2.2.10 we find the following description:

The sun shines no: there, nor the moon and stars,

These lightnings shine not, much less this (earthly) fire!

After Him, as He shines, both everything shine,

This whole world is illuminated with His light.'

In the Udana we find a similar passage, which reads as follows:

Where earth, water, fire and air do not penetrate;

There the stars, do not glitter, nor the sun shed its light;

The moon too shines not but there is no darkness there.

Here there is not theisfic interpretation of the experience and we earlier explained why such an interpretation would be erroneous. Besides, many of the metaphysical ideas about soul (*atman*) which are rejected in Buddhism are to be found in the Upanisads, so that it would be quite misleading to identify the two.

Thus Christian's analysis can be usefully extended to Buddhism in relation to other religions. However, it is possible to identify some other responses from within Buddhism itself, without relating it to other religions such as Hinduism. Thus one such independent Buddhist response to Christian's ideas could be that one should offer not belief-proposals but rather practice-proposals, and only such belief proposals as relate to the latter. Finally, one should not lose sight of the fact that all proposals are finally disposable, to be disposed of life the raft after the other shore is reached, a parable to be cited in full in due course.

W.C. Smith's Analysis

Wilfred Cantwell Smith has clamied that the very idea of viewing a religion as true of false is a strangely Western notion

and that "it is not appropriate to speak of a religion as being true or false, any more than it is to speak of a civilization as being true or false" on account of the close relation between religion and culture. Moreover, according to him the original insight of the founder and the institutions to which it gives rise often "stand in a questionable relationship". Finally, with the world contracting into a global village each religion is inevitably and inextricably being bound with the other so that a global perspective on the religious tradition of humanity may be more in order. For these three reasons then the issues of conflicting truth claims stand commuted, muted and transmuted.

The Buddhist position on conflicting truth claims is not in opposition to Smith's system on all points but it would insists on retaining the truth question and the value question, without its excesses of fanaticism and self-righteousness. For instance in "the Sandaka sutta, Buddhism is contrasted with four types of false religions, and four types of religions which are unsatisfactory though not necessarily false...Moreover, like Christianity which became identified with one major cultural system, the European, Buddhism also became identified with different cultural systems in the East—with the Southeast Asian as well as the Far-East Asian—and for a time even with its subsystems such as the Sri Lankan, the Thai, the Chinese, or the Japanese. It is thus true that the major religious traditions ...have made their inpact uponthe stream of human life so as to affect the development of cultures; and what we call Christianity, Islam, Hinduism, Buddhism, are among the resulting historical-cultural phenomena. It is clear, for example, that Christianity has developed through a complex interaction between religious and non-religious factors. Christian ideas have been formed within the intellectual framework provided by Greek philosophy; the Christian church was molded as an institution by the Roman Empire and its system of laws; the Catholic mind reflects something of the Latin Mediterranean temperament, whereas the Protestant mind reflects something of the northern Germanic temperament, and so on. It is not

hard to appredate the connections between historical Christianity and the continuing life of humanity in the western hemisphere, and of course the same is true, in their own ways, of all the other religions of the world.

This raises the fundamental question between the relationship between *truth* and *temperament*. To explain: liberals and conservatives are found in all religious traditions, to put it at its simplest. Hence the convoluted connection of religion with culture also seems to possess a hidden universal psychological variable. Moreover, while Buddhism has moved into a culture with a spirit of assimilation, it has not given up on its transcultural stand, although it may occasionally appear compromised as in Sri Lankan nationalism or Nichiren's Buddhism. But does this means that the truth question, which is philosophical, must go unrecognized in cultural camouflage?

Again, on the question of the relationship between the actual institutions of Buddhism and the point that "this development stands in a questionable relationship to that original event or idea", Buddhism will heartily endorse this view but for a pedagogical and not historical reasons. By the very nature of things, and as enshirined in the doctrine of *upaya*, Buddhism may be looked upon as engaged in a perpetual attempt to bridge this gulf between the original vision and the actual institution. In fact, Buddha insists that his own teaching stands precisely in such a questionable relationship to his own enlight enment.

Elsewhere the Buddha explains this famous simile in which his teaching is compared to a raft for crossing over, and not for getting hold of and carrying on one's back:

O bhikkhus, a man is on a journey. He comes to a vast stretch of water. On this side the shore is dangerous, but on the other it is safe and without danger. No boat goes to the other shore which is safe and without danger, nor is there any bridge for crossing over. He says to himself: 'This sea of water is vast, and the shore on this side is full of danger; but

on the other shore it is safe and without danger. No boat goes to the other side, nor is there a bridge for crossing over. It would be good therefore if I would gather grass, wood, branches and leaves to make a raft, and with the help of the raft cross over safely to the other side, exerting myself with my hands and feet." Then that man, O bhikkhus, gathers grass, wood, branches and leaves and makes a raft, and with the help of that raft crosses over safely to other side, exerting himself with his hands and feet. Having crossed over and got to the other side, he thinks: "This raft was of great help to me. With its aid I have crossed safely over to this side, exerting myself with my hand and feet. It would be good if I carry this raft on my head or on my back wherever I go".

'What do you think, O bhikkhus, if he acted in this way would that man be acting properly with regard to the raft? "No, Sir." In which way then would he be acting properly with regard to the raft? Having crossed and gone over to the other side, suppose that man should think: 'This raft was a great help to me. With its aid I have crossed safely over to this side, exerting myself with my hands and feet. It would be good if I beached this raft on the shore, or moored it and left it afloat, and then went on my way wherever it may be". Acting in this way would that man act properly with regard to that raft.

'In the same manner, O bhikkhus, I have taught a doctrine similar to a raft—it is for crossing over, and not for carrying (lit. 'getting hold of'). You, O bhikkhus, who understand that the teaching is similar to a raft, should give up even good things (*dhamma*) how much more then should you give up evil things (*adhamma*).'

W.C. Smith's analysis, therefore, runs into limitations if an attempt is made to extend it to Buddhism.

A point of some significance is Smith's argument is the claim that there are really no 'religions' in the abstract but people who belong to it in the concrete, that they have interacted through out history and now that "the world has

become a communicational unity we are moving into a new situation in which it becomes both possible and appropriate for religious thinking to transcend these cultural-historical boundaries".

These views have evoked a sharp rejoinder from a Buddhist scholar who regards the changes in usage and understanding suggested by Smith as merely cosmetic.The suggestions of terminological and semantic changes have elicited the following response:

Another subtle attempt has been made by Wilfred Cantwell Smith when he says that there are no religious but only religious people, thereby trying to say that religions should be judged by the moral behavior of the 'religious' people. But this way is really only a way of asking religions to commit suicide in the face of the threat of humanist ethics.

The reaction is perhaps too strong but it does suggest that religious identity may be a stronger factor to contend with than might be apparent at first sight.

John Hick's Analysis

John H. Hick has provided an attractive model for accommodating the conflicting truth-claims of various religions "as an alternative to total scepticism". He bases his model on the Kantian distinction between "the world as it is in itself" and "the world as it appears to us with our particular cognitive machinery". He argues that the reality as it is in itself is identical but its experience is expressed differently because of the differences in the 'cognitive machinery. He identifies two basic religious concepts in relation to this cognitive machinery: "One is the concept of God, or of the Real experienced as personal, which presides over the theistic forms of religion. The other is the concept of the Absolute, or of the Real experienced as nonpersonal, which presides over the various non-theistic forms of religion." Thus concepts of Jahweh, Krishna, Shiva Allah, etc. belong to the first category and concepts of Brahman, nirvana, sunyata, dharma,

dharmakaya, Tao, etc. to the second. Another significant point Hick makes is that when the "divine Realityy is experienced and thought within different streams of religious life", there is a dual aspect to this phenomenon. The different manifestations are "partly projections of the divine Reality into human consciousness and partly projectins of the human consciousness itself as it had been formed by particular historical cultures."

This model is open to objection from a Buddhist point of view on two counts. Firstly, as we have already seen, Buddhism rejects the theistic concept as inappropriate. This point has been made several times by several scholars. It is worth noting that it even rejects some of the non-theistic concepts such as that of Brahman as false. This is particularly significant because both Buddhist *Nirvana* and Hindu Brahman belong to the nontheistic category. The second criticism, however, is more significant. It rests onthe distinction between extrovertive and introvertive cognition of the ultimate Reality. In cases of extrovertive cognitions one may see *different* forms. However, the non-theistic experiences are typically of the introvertive type and here the point is that as images and concepts are cast away in this type of experience, can one say that different experiences of the Real are possible? If a room is full, it can be full of different objects; but if is is empty, its emptiness is undifferentiated.

Hick offered his proposal according to which "the great religious traditions of the world represent different perceptions of and response to same infinite divine reality" as "an alternative to total scepticism". This proposal is quite close tothe modern Hindu position in this regard and the modern Hindu position is a lineal descendant of an ancient Hindu position. This might provide a clue for identifying a Buddhist response to his proposal.

The practical consequence of John H. Hick's claim seems to be that there are *different ways* of experiencing reality. Yet this position of "many paths" is questioned by the Buddha,

at least inthe specific context of the Tevijja Sutta. The Buddha was told:

Concerning the true path and the false, Gotama, various Brahmans, Gotama, teach various paths. The Addhariya Brahmans, the Titiriya Brahmans, the Khandoka Brahmans [the Khandava Brahmans], the Bavharija Brahmans. Are all those savng paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?

Just, Gotama, as near a village or a town there are many and various paths, yet they all meet together in the village-just in that way are all the various paths taught by various Brahmans—the Addhariya Brahmans, the Titiriya Brahmans, the Khandoka Brahmans [the Khanavad Brahmans], the Bavharija Brahmans. Are all these saving paths? Are they all paths which will lead him, who acts according to them, into a state of union with Brahma?

K.N. Jayatilleke summarizes the rest of the account as follows:

The Buddha, who, has held this office [of Brahma] in the past and has verified in the light of his extra-sensory powers of perception the conditions required for attaining fellowship with God or Brahma, could state that there are not a diversity of paths all leading to such a state *but one and only one path* consisting of acquiring purity of mind, cultivating compassion and being selfless and without possessions.

Modern Buddhists follow the Buddha in this. Thus John H. Hick proposed that both theistic and non-theistic approaches may be placed on par in his philosophical framework but K.N. Jayatilleke unequivocally states that "while some Upanisads hold that 'the world is enveloped by God' (*Isavasyam idam sarvam*), Buddhism held that 'the world was without a refuge and without God' (*Attano loko unabhissaro*)".

Buddhism, therefore, does not provide a neutral philosophical framework for religious pluralism. It does,

however, provide a framework of tolerance in the face of religious pluralism. First of all, it is opposed to attachment, including attachment to beliefs of a religious nature (dhamma-tanha). Second, Buddha is against any dogmatic claims that there is only one truth. In the earlier instance,when the Buddha claimed that there is only one path to union with Brahma, he claimed to be speaking from personal experience. That pragmatic claim is to be distinguished from exclusive dogmatic claims, as the following account indicates:

Once a group of learned and well-known Brahmins went to see the Buddha and had a long discussion with him. One of the group, a Brahmin youth of 16 yeas of age, named Kapathika, considered by them all to be an exceptionally brilliant mind, put a question to the Buddha: "Venerable Gotama, there are the ancient holy scriptures of the Brahmins handed down along the line by unbroken oral tradition of texts. With regard to them,Brahmins come to the absolute conclusion: This alone is Truth, and everything else is false'. Now, what does the Venerable Gotama say about this?"

The Buddha inquired: "Among Brahmins is there any one single Brahmin who claims that he personally knows and sees that. 'This alone is Truth, and everything else is false'?"

The young man was frank, and said: "No".

'Then, is there any one single teacher, or a teacher of teachers of Brahmins back to the seventh generation, or even any one of those original authors of those scriptures, who claims that he known and he sees: 'This alone is Truth, and everything else is false'?"

"No."

"Then, it is like a line of blind men, each 'olding on to the preceding one; the first one does not see, the middle one also does not see, the last one also does not see. Thus, it seems to me that the state of the Brahmins is like that of a line of blind men."

Then the Buddha gave advice of extreme importance to the group of Brahmins: "It is not proper for a wise man who maintains (lit. Protects) truth to come to the conclusion: This alone is 'Truth, and everything else is false'."

Asked by the young Brahmin to explain the idea of maintaining or protecting truth, the Buddha said: "A man has a faith. If he says 'This is my faith', so far he maintains truth. But by that he cannot proceed to the absolute conclusion: This alone is Truth, and everything else is false'." In other words, a man may believe what he likes, and he may say "I believe this". So far he respects truth. But because of his belief or faith,he should not say that what he believes is alone the Truth, and everything else is false.

Third, Mahayana Buddhism more often than not takes a tolerant view of Hindu gods. Fourth, at a practical level Buddhism advocates the Eightfold Path as an objective criterion for both Buddhists and non Buddhists for judging the acceptability of Beliefs and practices,"irrespective of whether or not one understands the theoretical part of the doctrine".

In the course of its history Buddhism has by the large succeeded in preserving its particularity along with an attitude of tolerance towards other religions. "The great Khan Mongha (c. 1250) favored Nestorians, Buddhists and Taoists, in the belief that, as he said to the Franciscan William of Rubrouck, *'all religions are like fingers of one hand'*—although to the Buddhists he said that Buddhism was like the palm of the hand, the other religions being the fingers." Perhaps it does require a sleight of hand to combine Buddhism's claim to uniquencess with tolerance for other religions.—But somehow Buddhism does succeed in performing this feat of ecumenical magic.

Buddhist View Revisited

Buddhism is a vast and varied tradition and it has doubtless developed several attitudes to other religions and

their truth claims in the course of its history. David W. Chappell has identified at least six such attitudes; namely, that Buddhism is (1) separate and superior to other religions; (2) compassionately engaged with other religions; (3) other religions are early stages of development; (4) Buddhism and other religions are complementary; (5) all religions are historically relative and limited; and (6) Buddhism and other religions share the same essence.

What is significant about these different attitudes, when extended towards conflicting truth claims, is that they play down the conflict. And the position adopted by the eminent Buddhist leader of Thailand, Buddhadasa, almost eliminates it. He declares:

The ordinary, ignorant worldling is under the impression that there are many religions and that they are all different to the extent of being hostile and opposed.Thus one considers Christianity, Islam, and Buddhism as incompatible and even bitter enemies. Such is the conception of the common person who speaks according to the impressions held by common people... If, however, a person has penetrated to the fundamental nature (*dhamma*) of religion, he will regard all religions as essentially similar. Although he may say there is Buddhism, Christianity, Islam, and so no, he will also say that essentially they are all the same. If he should go to a deeper understanding of dhamma until finally he realizes the absolute truth, he would discover that there is no such thing called religion-that there is no Buddhism, Christianity, or Islam.

The full significance of Buddhadasa's statement, with which we intend to conclude, is brought home by applying the metaphor of water to it as David W. Chappell has pointed out: It is interesting that Buddhadasa uses the example of water. First there are many kinds of water: rainwater, ditch water, sewer, water which ordinary people can and should distinguish. However, at another level, when the pollutants are removed, fundamentally these waters have the same substance. Nevertheless, there is yet a third level of perception

in which water itself disappears when we divine it into hydrogen and oxygen. Based on this simile and his earlier remarks, we can see that there are really three levels outlined by Buddhadasa; conventional distinctions, shared essence, and voidness. The traditional Buddhist doctrine of emptiness and nonduality eliminates religion, as in Buddhadasa's third point. What separates Buddhadasa from those nondualists is the second level that Buddhadasa proposes, namely, a lower level of dhammic language that moves beyond conventinal distinctions, but which is not yet at the highest level that proclaims "No religion!"

It is this intermediate stage between conventional truth and the highest truth that is Buddhadasa's contribution to our quest for a Buddhist attitude toward other religions. At this level, the distinctions between religions are seen as temporary, partial, and secondary in comparison to the more important understanding of the kinship between different religious people. This provides the most complete approach to other religions ever articulated by a Buddhist, and provides a basis for differentiation, for parity and collaboration, and for transcendence. Accordingly, we who work in the field of inter-religious study and dialogue are deeply indebted to Venerable Bhikku Buddhadasa for his clear leadership in our new world of religious pluralism.

Conflict and Victory

Symbolic of the dual aspect which underlies the triumph over evil. On the one side there is Conflict, on the other side there is Victory, which implies union with God.

Confucius

A symbol of the Higher Self active on the mental plane of the soul.

"Chung-ne (Confucius) handed down the doctrines of You and Shun, as if they had been his ancestors. Above, he harmonized with the times of heaven, and below, he was conformed to the water and land. He may be compared to

heaven and earth, in their supporting and containing, their overshadowing and curtaining, all things. He may be compared to the four seasons in their alternating progress, and to the sun and moon in their successive shining".—(Doctrine of the Mean).—J. Legge, *Teachings of Confucius*, p. 315.

Conqueror

A symbol of the Higher Self triumphant over the soul's lower nature. The Spirit of Truth gives the death-blow to illusion and ignorance.

Conscience

The Divine judgment on problems of action formulated by the mind.

Consciousness

The passive aspect of Spirit on the mental plane—it is immortal and eternal.

In manifestation, consciousness becomes dual—higher and lower. As consciousness descends into matter from the higher mental plane, on the one hand, so it rises on the other. Hence, as the physical matter becomes replete with qualities, and fully informed and operated upon from above; contemproaneously with this activity in matter, there takes place the highest expression of the Divine consciousness from the highest plane—atma.

The dual consciousnesses are aspects of that which appears to be continually striving together in itself. All manifestation involves this apparent conflict and recognition of contraries. It is, however, as the contraries are perceived to be not in reality opposites to each other, but mutually helpful of the good and the true, that the reign of the Higher consciousness (Christ) may be said to begin. This is possible only as the Divine Life within ourselves overcomes the forms, and conquers the planes whereon the sheaths of consciousness are employed.

The Higher consciousness is all in all when the functioning upon all planes is completed, and this stage practically implies the union of the lower and higher on the upper mental plane, when the twain, male and female (manas and buddhi) are no longer severed, but are one. This is the "sacred marriage" in all scriptures.

The lower, or separated, consciousness is in a sense illusory, since it answer to the partial realization only of the nature of the Self. The consciousness itself is one, but in the forms it appears as many. The apparent breaks are due to the illusory limits of the forms.

The divergence of consciousness is to be understood in this way: that there is, through the constitution of the mechanism of the Self (Higher Self and Mayavic Self), an alternation in the action of the Self upon the planes—higher and lower—of its being. The energized mechanism appropriate to each plane tends to follow the line of lest resistance through its own inherent capability of responding to those stimuli which enable it to exercise its functions on the respective planes.

Consciousness, Vinnana

A symbol of the individuality, or of the causal-body, the seat of the individuality.

"If consciousness, Ananda, did not enter into the womb, would name and corporeal form arise in the womb?—No, sire."

If individuality did not manifest on the lower planes, would personality and its constructed higher (causal) body be produced and developed?—No.

"And if consciousness, Ananda, after it has entered into the womb, were again to leave its place, would name and corporeal form be born into this life?—No, sire."

And if individuality manifested only on its own plane, and withdrew, would personality and its higher body be produced in the cycle of the lower life? No.

"And if consciousness, Ananda, were again lost to the boy or to the girl, while they were yet small, would name and corporeal form attain growth, increase, progress?—No, sire" (*Mahanidana sutta*).—H. Oldenberg, *Buddha*, p, 228.

And if individuality withdrew while the mind (boy) and the emotions (girl) wee yet immature, would personality and its higher body develop and attain perfection? No.

"Consciousness must be in order that there may be name and material from; from consciousness come name and material form. Whence comes consciousness?—name and material form must be, in order that there may be consciousness; from name and material form comes consciousness... consciousness conversely depends on name and material form: the chain goes no far there."—*Ibid.*, p. 230.

This statement is to bring out the fact that the potential arachtypal individuality emanates the personality which in its turn builds up the actual individuality which succeeds it, an d unites with it. There must be individuality in order that personality and its higher form should exist: and there also must be personality in order that its higher form should be developed into the individuality.

"As two bundles of sticks leaning against each other stand, so also consciousness grows out of name and material form, and name and material form out of consciousness."—*Ibid.*

Consecration or Diksha

A symbol of the perfecting of the soul, and so setting it apart for a rise in consciousness.

"They choose a place of worship. Let them choose the place which lies highest; for it was form thence that the gods ascended to heaven, and he who is consecrated indeed ascends to the gods.

...He who is consecrated, truly draws nigh to the gods, and becomes one of the deities. Now the gods are secreted from men."—*Sata. Brah.*, III. I, I, 1-8.

The laws of the higher nature determine the course that the souls shall pursue. The highest place in the mind is the nearest to heaven, and when this highest is perfected, the soul rises to the state of the buddhic qualities (gods) and becomes one with them. It the lower nature, the higher qualities are hidden, or unmanifest to the lower mind.

"I (Lakshmi) reside in the consecration of a king."—*Inst. Vishnu,* XCIX. 16.

Wisdom (Lakshmi) "maketh the Son, who is consecrated (or perfected) for evermore."—*HEB.* vii. 28.

Contribution of Buddhism to Indian Culture

Buddhism has left a rich legacy in the fields of religion, philosophy, ethics, literature, art and architecture, which have become part of indian cultural heritage. Buddha has been variously acclaimed as the greatest son of India and the Light of Asia. His reformist teachings, eclectic outlook and emphasis on ethical code, had universal appeal. It made the religion founded by him a world religion. Though it declined in the land of its origin, it profoundly influenced the thought and culture of India.

(1) In the religious field, Buddhism stood for a religious system which was accessible to all the classes of the people.

(2) It laid great emphasis on the ethical code and good conduct and character as the base of a religion.

(3) The concept of Ahimsa (non-injury) to all living being, was its great contribution. It influenced the Hindus also. Many of them took to vegetarianism. The veterinary hospitals opened by Ashoka aroused the human conscience for the animals also.

(4) The monastic system introduced by the Buddhists served as a model for others. The discipline and educational training imparted there influenced other religious systems.

(5) Buddhism has contributed a vast body of Pali literature like the *Tripitakas* etc. Great luminaries, like Vasubandhu and Asvaghosha, have contributed to it. The Buddhist contribution to Tamil literature was also considerable. Of the five great Tamil epics, two belong to the Buddhists—*Manimekhalai* and *Kundalakesi*.

(6) Buddhists contribution to Indian philosophy, logic and metaphysics was also profound. Great Buddhist thinkers like Nagarjuna, Asvaghosha, Vasubandhu and Dharmakirit were renowned thinkers and writers of logic and metaphysics. In fact, according to many scholars like Dr. S. N. Das, Sankara was greatly influenced by the Buddhist writings in propounding his Vedantic philosophy. Sankara's 'Mayavada' theory was derived from the Buddhist doctrines. That is the reason why some have described Sankara as 'Prachenna Buddha.'

(7) The contribution of Buddhism to the art and heritage of India was remarkable. The spectacular stupas, Viharas and Chaityas that were built in places like Sanchi, Barhut, Bodh Gaya, Taxila, Amaravati, Nalanda and a hundred other places, stand testimony to the great heights reached by the Buddhists in the field of architecture. The Sanchi stupa with its beautiful ornamental toranas (gateways) is considered a masterpiece in architecture. The exquisite sculpture depicting the life of Buddha and the Jataka stories that we see in the stupas at Barhut, Amaravati etc. are The outstanding specimens of Indian plastic art. Similarly, the Buddhist cave temples at Ajanta, Karle, Bhaja, Ellora etc. show their achievements in cave architecture. The Ajanta paintings depicting touching scenes from the Buddha's life are world famous. Thus, the Buddhist architecture forms a glorious chapter in the history of Indian art heritage.

(8) Last but not the least, Buddhism served and continues to serve as a vital uniting link between India and other countries. Buddhists all over the world look to India as the sacred birth-place of their great teacher and this serves to foster friendly relations among many of the Asian countries who have built their own establishments in places like Bodh Gaya.

Contribution of Buddhism Towards the Cultural Advance of Ancient India

Buddhism has made significant contributions to the development of Indian culture and civilization. There is no denying the fact that it is no more a popular religion in its birthplace. But even today it is counted among the eleven major religions of the world. In ancient times it was a major religion in India and its popularity had spread to every nook and corner. Naturally it affected the political, social, religious and cultural history of India.

Conviction of Sin

A sense of dissatisfaction with a course of life which comes tothe emotion-nature, and is the precursor of an extension of the moral range and of a resolution to arise and seek a higher spiritual condition.

Corpse, or Dead Body (Human)

A symbol of the personality in its lower aspect, that is, without the Divine spark. compared with the immortal Individuality, the mortal personality is apprehended as dead—illusive, transient.

Cosmological Arguments for Belief in God

To the question, whether God exists, Thomas Aquinas (1224/5-74) says, "the existence of God can be proved in five ways". These may be summarized as follows:

Aquinas's proofs start from some general feature of the world around us and argue that there could not be a world

with this particular characteristic unless there were also the ultimate reality which we call God. The First Way argues from the fact of motion to a Prime Mover; the second from causation to a First Cause; the third from contingent beings to a Necessary Being; the fourth from degrees of value to Absolute Value; and the fifth from evidences of purposiveness in nature to a Divine Designer."

The Buddhists do not find these arguments convincing. They rebut them as follows.

(1) The Buddhists find the concept of a prime mover inconsistent with that of an eternal God.

Dharmakirti says that an eternal God cannot be regarded as the cause of this world. To Chaitra, [or say Tom] a weapon causes a wound and a medicine heals that up. Both the weapon and the medicine are regarded as causes because they are momentary and capable of successful activity. God is neither momentary nor is He efficient. If the opponent is so fond of taking an inactive and inefficient entity like God to be the cause of this world, he should better hold a dry trunk of a tree as the cause of this universe. God is eternal and so He cannot change. And unless He changes, He cannot be a cause.

(2) More attention in general is paid to the second argument. As his "first proof, which infers a first mover From the fact of motion, is basically similar", the more comprehensive second argument may be summarized thus:"... everything that happens has a cause, and this cause in turn has a cause, and so on in a series that must either be infinite or have its starting point in a first cause. Aquinas excludes the possibility of an infinite regress of causes and so concludes that there must be a First Cause, which we call God."

The main initial criticism of this argument, of which Aquinas himself seems to have been aware, is: why should an endless regress of events, requiring no beginning, be excluded as impossible?

Although Buddha does not say it in direct refutation of the argument by first cause, he clearly states:

The first beginning of beings wandering and running round, enveloped in ignorance (*avijja*) and bound down by the fetters of thirst (desire, *tanha*) is not to be perceived.

This is tantamount to the position mentioned earlier: why should a beginningless series be dismissed as illogical? It is the standard Buddhist doctrine that samsara is anadi (beginningless). And even if the subtle point is made that sincerer involves the beings and not the universe, yet although the position has to be stated now by implication it is not essentially altered. It could possibly barraged that according to the text there is a beginning but too remote to be identifiable, but this seems a rather forced reading. Buddha does not "imagine a world-maker far back in the ages, beginning the series of samsara".

But while an infinite regress of events is feasible, that of God, if defined as the First Cause is obviously not, as the Buddhists were quick to note. For now one has to search for the cause of God himself, *ad infinitum.*

Can the argument be saved by being reformulated? John H. Hick recapitulates the efforts made in this direction by modern Thomists as follows:

They interpret the endless series that it excludes, not as a regress of events back in time, but as an endless and therefore eternally inconclusive regress of explanations. If fact A is made intelligible by its r elation to facts B,C, and D (Which may be antecedent to or contemporary with A), and if each of these is in turn rendered intelligible by other facts, at the back of the complex there must be a reality which is self-explanatory, whose existence constitutes the ultimate explanation of the whole. If no such reality exists, the universe is a mere unintelligible brute fact.

In other words an ontological approach may rescue one from the chronological abyss. Hick finds the effort unsatisfactory for two reasons.

First, how we know that the universe is not a mere unintelligible brute fact? Apart from the emotional coloring suggested by the phrase, this is precisely what the skeptic believes it to be; and to exclude this possibility at the outset is merely to beg the question at issue. The argument in effect presents the dilemma: either there is a First Cause or the universe is ultimately unintelligible; but it does not compel us to accept one horn of the dilemma rather than the other ... Second (although there is only space to suggest this difficulty, leaving the reader to develop it), the argument still depends upon a view of causality that can be, and has been, questioned. The assumption of the reformulated argument is that to indicate the causal conditions of an event is thereby to render that event intelligible. Although this assumption is true on the basis of some theories of the nature of causality, it is not true on the basis of others. If, for example, as much contemporary science assumes, causal laws state statistical probabilities, or if (as Hume argued) causal connections represent mere observed sequences, or are (as Kant suggested) projections of the structure of the human mind, the Thomist argument fails.

All of these points are extremely significant from the point of view of Buddhist thought. First of all, Buddhist thought is very sensitive to the fact that "a combination of causes and conditions" are responsible for an event, as suggested by neo-Thomists. But is uses this fact that an event is a combination of interdependent causes and conditions to deny that any eons could exist on the following grounds. For it to exist, it must self-exist, that is, possess independent existence. But if everything is directly or indirectly related to other causes and conditions, all things precisely lack this quality of independent reality. Hence, the Buddhists reach a conclusion opposite to that reached by the neo-Thomists from the same premises.

On the point whether the universe is meaningless, the Buddhists would demur, for if by 'meaningless' moral responsibility and free will are denied, then such is not the case with Buddhism. Similarly, the Buddhists would be closer to Hume in their views on causation so that the neo-Thomist view would not carry much conviction with them. One Buddhist critique of the first cause deserves special mention. Buddhists take such reasoning to imply determinism and therefore to be morally deleterious. According to them, the "idea of a first cause does not help us in moral progress. It leads to inaction and irresponsibility. if God exists, he must be the sole cause of all that happens, good as well as evil, and man can have no freedom of his own." Modern Christian theology does not take this tack and allows for the fact that God, consistently with his omnipotence, endows human beings with free will. But modern Buddhists remain unconvinced. K. N. Jayatilleke writes:

> Theists who do not take a predestinarian stand (which is logically consistent) try to evade this conclusion by saying that God has endowed man with free-will. But it can be shown that the concept of divine providence is not compatible with a notion of human freedom. To be consistent, one has either to give up the belief in theism or the belief in freedom or confess that this is a mystery that one cannot understand, which is a departure f rom reason.

It is arguments (1) and (2) of Aquinas's Five Ways which K.N. Jayatilleke has in mind when he says that "the cosmological argument contradicted its own premises by speaking of an uncaused cause or using the word 'cause' in a non-significant sene". Some ambiguity surrounds the use of term cosmological argument contradicted its own premises by speaking of an uncaused cause or using the world 'cause' in a non-significant senses". Some ambiguity surrounds the use of the term cosmological argument. Sometimes it is used to cover all of the five arguments of Aquinas; sometimes the first two and sometimes mainly the third—to which we now turn.

(3) This third way of Aquinas, often monopolizing the name *the cosmological argument*, runs as follows:

Everything in the world about us is contingent- that is, it is true of each item that it might not have existed at all or might have existed differently. The proof of this is that there was a time when it did not exist. The existence of this printed page is contingent upon the prior activities of lumberjacks, transport worker, paper manufacturers, publishers, printers, author, and others, as well as upon the contemporary operation of a great number of chemical and physical laws and each of these in turn depends upon other factors. Everything points beyond itself to other things. Saint Thomas argues that if everything were contingent, there would have been a time when nothing existed. In this case, nothing could ever have come to exist, for there would have been no causal agency. Since there are things in existence, there must be something that is not contingent, and this we call God.

As John H. Hick rightly points out, "Aquinas's reference to a hypothetial time when nothing existed seems to weaken rather than strengthen his argument, for there might be an infinite series of finite contingent events overlapping in the time sequence so that no moment occurs that is not occupied by any of them." This is a view fully in accord with the famous Middle Way of Buddhism in which the preceding gives rise to the succeeding so that nothing is annihilated nor does anything persist as it is.

Another version of the argument removes the reference to time and runs thus on the analogy of a watch.

The movement of each separate wheel and cog is accounted for by the way in which it meshes with an adjacent wheel. Nevertheless, the operation of the whole system remains inexplicable until we refer to something else outside it, namely, the spring. In order for there to be a set of interlocking wheels in movement, there must be a spring; and in order for there to be a world of contingent realities, there must be a noncontingent ground of their existence. Only a

self-existent reality, containing in itself the source of its own being, can constitute an ultimate ground of the existence of anything else. Therefore, if there is an ultimate ground of anything, there must be a necessary being, and this being we call God.

The Buddhist response to this line of reasoning is refreshing For one thing, this is often the type of argument used precisely to justify the existence of a soul, which Buddhism denies. It should not be overlooked that according to Buddhism the ideas of soul and God are closely related.

The statement has been sometimes made that although the Buddha has denied self as belonging to visible form (*rupa*) or to mind (*nama*) he ha not said that there is no self at all, anywhere, of any kind at all. It is objected that to infer the absence of self altogether from the denial of self in either body or mind,is unjustified, because to do so would be to assume that the self, if it is to be found at all, must be entirely comprised under and within body and mind. "If I pull my typewriter to pieces", so runs the argument, "I shall find in it no typist; would it be correct, therefore, to say that there is no typist at all?"

The argument is evidently due to a confusion of thought, It Buddhism it is not only the typewriter that has been analyzed; the typist has been analyzed as well, and both man and machine have been discovered to be 'bundles' of *Khandhas*, the typewriter having only rupa (matter) in it while the typist has *nama* (mind) as well. From the point of view of Buddhism, typist and machine agree in this, that they are both *anatta*, without self of any kind. If it is suggested, however, that there is an *atta*, outside and apart from body and mind, which uses body and mind for its expression and manifestation, in the same way as a typist uses a typewriter, it must be asserted that such a supposition finds no support in any of the records of the Buddha.

The relevance of this argument in the present context will not be lost to the reader. The Buddhists also use an allied

argument against the monotheistic assumption of the cosmological argument,for they point out that "though an effect presupposes a cause, yet all effects do not presuppose the same cause, otherwise from a fog we shall infer fire and even an ant-hill will be regarded as the work of a potter". This argument of Dharmakirit may be developed further in the light of the remarks made by Santaraksita and Kamalasila:

Even objects like houses, stair-cases, gates, towers etc. are made by persons who are many and who have fleeting ideas. If the opponent means only this that all effects presuppose an intelligent cause, we have no quarrel with him because we also maintain that this diverse universe is the result of intelligent actions. We only refute his one Intelligent and Eternal Creator.

Let us now refer to John H. Hick's assessment of the cogency fo the argument. He states.

The force of the cosmological form of reasoning resides in the dilemma other there is a necessary being or the universe is ultimately unintelligible. Clearly such an argument is cogent only if the second alternative has been ruled out. Far from being ruled out however, this second alternative represents the skeptic's position. This inability to exclude the possibility of an unintelligible universe prevents the cosmological argument from operating for the skeptic as a proof of God's existence—and the skeptic is, after all, the only person who needs such a proof.

Here once again the Buddhist will have to demur. For him the choice is not between their being a God or being faced with a universe which is ultimately unintelligible. other for him, God is a red herring which comes in the way of the universe becoming intelligible to us on its own terms.

(4) Thomas Aquinas explains his fourth way as follows

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble, and the like. But *more* and *less* are predicated

of different things according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest, so that there is something which is truest, something best, something noblest, and consequently, something which is most being, for those things that are greatest in truth are greatest in being, as it is written in Metaph. ii. Now the maximum of heat, is the cause of all hot things, as is said in the same book. Therefore there must also be something which is to all being the cause of their being, goodness, and every other perfection; and this we call God.

Buddhism counters this argument. It argues that if we go by gradation then the grade of a Buddha is *higher* than that of God.

K.N. Jayatilleke explains:

The idea that the Buddha was a 'mere human being' is also mistaken: For when the Buddha was asked whether he was a human being, a Brahma (God) or Mara (Satan), he denied that he was any of them and claimed that he was Buddha, i.e. an Enlightened Being who had attained the Transcendent. This does not, however, make the Buddha unique for it is a status that any human being can aspire to attain. The significance of this claim is brought out in the Brahmanimantanika Sutta, where it is shown that even a Brahma eventually passes away while the Buddha, being one with the Transcendent Reality beyond space, time and causation, is not subject to such vicissitudes.

Perhaps the point is more philosophically appealing if couched in different terms- that the transtheistic nature of the Nirvana of the Buddha places him in a class above the theistic. It may be pointed out that according to the Buddha himself one "who has attained Nirvana, may justifiably employ theological terminology *(dhammena so Brahm-vadam vadeyya)*". But the actual employment of such terminology by the Buddha, at least in the *Devadaha Sutta* is rather mischievous for therein,

the Buddha uses the arguments of the theists against them, saying that if theists are suffering psychologically, then according to their own theories it must be because God has withheld his grace from them whereas in his own case (if theism were true), 'he must have been created by a good God' (*bladdakena issarena nimmito*) (M. II. 22).

(5) The argument by design is the last of Aquinas's arguments and a very popular one. It is often developed with the example of a watch found in a desert, an analogy used by William Paley (1825). Unlike the wind, rain, etc. around, it is "utterly implausible to attribute the formation and assembling of the metal parts" which constitute the machine to "the chance operations of such factors as wind and rain". One must "postulate an intelligent mind which is responsible for the phenomenon" even if we were seeing the watch for the first time and even if it did not function perfectly.

David Hume offered three main criticisms of this argument, often referred to as the teleological argument: (1) order can come about other than by conscious planning, given the dimensions of time and space involving the universe; (2) even inert objects have inherent design, like crustaceans; and (3) "from a given effect we can only infer a cause sufficient to produce the effect, therefore from a finite world we can never infer an infinite creator.

All of these criticisms of the design argument are encountered in Buddhist literature. But the first one undergoes a modification in Buddhism. The basic Buddhist argument is not that the universe may have become a viable entity by the factor of *chance* but that its order is to be explained by *antecedent* factors. The universe is viewed as an ordered whole within itself and since it never first came into being, a supposition implied in Hume's argument, the line of reasoning developed in Buddhism is somewhat different. Primacy here is accorded neither to God nor chance but to the self-regulating working of *karma*, or more broadly, the process of dependent co-origination according to which the preceding,

in ceasing to be, gives rise to the seceding. In more special terms.

the view of the orthodox that there is a supreme personal creator, *Isvara*, and the view of the materialists (*svabhavavada*) that the development of the world is due to the innate independent power of things, are both repudiated by the Buddhists. The diversity of the world comes from acts. Actions bear a fruit of mastery. They create and organize the material things necessary to their reward. If a man is destined to be born a sun god, then not only is he born, but he gets an abode, a celestial palace, a moving chariot, etc., as the fruit of mastery. Even so at the beginning of the cosmic period the whole material universe is created by the mastering energy of the acts of be enjoyed by the future *inhabitants*. The receptacle of the world (*bhajanalaka*) is the fruit of the master of the acts of all living beings (*sattvalaka*).

The second argument may now be considered. The Buddhist thinkers, Santaraksita and Kamalasila (eighth century), ask like Hume: if we suppose an intelligent being is necessary to produce objects which are not *consciously* composite—like a watch—and yet are useful objects, such as trees, what are we to presume in such a case? "It is like proving that an ant-hill is the creation of a potter." If instinct is included as a form of consciousness, as instinctive consciousness, other instances can be given. "The proof that as a watch implies a watchmaker even so the world implies a God is offensive" to the Buddhists. "We need not have a conscious cause. Even as the seed develops into the germ and the germ in to the branch, we can have production without a thinking cause or a ruling providence".

The third argument used by Buddhists is in a way very similar to Hume's. They argue: we cannot conclude from the fact that the very object in the world is created the further fact that the *world itself* is created, for that violates logical consistency. Similarly, just as Hume could infer a 'God' but

a Judeo-Christian 'God' from argument by design, K.N. Jayatilleke argues:

The argument from Design, which is superficially the most appealing flounders when we consider the waste and cruelty of evolution, with nature 'red in tooth and claw'. It is impossible to contemplate that a loving God could have created and watched the spectacle of dinosaurs tearing each other to pieces for millions of years on earth.

This is an old arguments couched here in an evolutionary idiom. The general Buddhist position may be stated thus:

The teleological argument is untenable in view of the obvious imperfection of the world. The world seems to be an ingenious contrivance for inflicting suffering. Nothing could be more elaborate and masterly in its perfection than this scheme of pain. A perfect Creator cannot be the author of this imperfect world. Neither a benevolent God nor caprice, but a law which works with a fatal logic,is the truth of things. Buddha would degree with Spinoza in the view that the world is neither good nor bad, neither heartless nor irrational, neither perfect nor beautiful. It is man's anthropomorphism that makes him look upon the cosmic process as a sort of human activity. Nature obeys no laws imposed from without. We have only necessities in nature.

Cow

A symbol of Wisdom, or the functioning of the buddhic plane activities, that inner nature of the soul which feeds, as it were, on "grass and the herb of the field" i.e. is nourished on the lower growths and affections, which it transmutes within itself into the higher emotions (milk and butter), the sustenance of the evolving soul.

"The beneficent cow fed upon plants."—*Vendidad,* V.

The buddhic nature in its receptive and transmutative functions.

"Harm not the inexhaustible, wide ruling cow,' the cow is indeed wide-ruling, and the wide-ruling is food, and accordingly the cow is food."—*Sata. Brah.*, VII. 5,2,19.

"Cow, the prolific image of the all-mother goddess Isia."—Apuleius, *Metam*, xi. 15.

"Like unto a mother, a father, a brother and other relatives, the cows are our best friends, in which medicines are produced. They give food, they give strength, they likewise give a good complexion and happiness; knowing the real state of this, they (the Brahmanas) did not kill cows."—*Sutta-Nipata*, 295, 296.

Cow's Milk

A symbol of the spiritual sustenance which is yielded by buddhi; or the produce of the Wisdom function necessary for the growth of the soul, i.e. higher emotions.

Cow's Milk Poured out Towards the North

Symbolic of Wisdom which, descending upon the lower planes, immersed in ignorance, becomes inverted and actuates as craft and cunning in the lower nature.

Cranberry (Marja)

A symbol of the Divine germ or seed which develops in the purified part of the lower nature, and becomes the Higher Self born in the Soul.

"Come, O virgin, come and pluck me, come and take me to they bosom.... Like a cranberry in feature. Like a strawberry in flavor, But the Virgin Mariatta, Could not pluck the woodland stranger. Thereupon she cut a charmstick, Downward pressed upon the berry, when it rose as if by magic. Darted upward to there bosom."—J. M. Crawford, *Kalevala*.

When the soul is purified, it cries to the Self to come and take possession. The Divine Seed is the Son of the Highest; his nature is sweet, for it is Love, "O taste and see that the

Lord is good." But the purified lower nature cannot be more then receptive, it could not of itself draw down the Spirit. Hence it adopts the means at hand, and so, through the buddhic functioning, the higher emotions press as it were down wards on the spiritual germ, with the result that the Divine Life suddenly starts from latency into actuality.

" Where did that compassionateness come from? I think there is a plain answer to the question. It is that all along there has been wrapped up in the human soul a seed of Christhood—I think that is the world-waiting for its opportunity to germinate. The Christ quickened soul reveals hitherto latent spiritual capacities whose emergence stamps it as a new creature, the same yet not the same, the lower mastered by the higher, every faculty 'brought into captivity to the obedience of Christ.' It is the same self, but regenerated, made truly manifest. As the Apostle Paul puts, it, 'The earnest expectation of the creature waiteth for the manifestation of the sons of God.'"—R., J. Campbell, *Serm., Te Eternal Man.*

Two versions of the Buddhist position on God as creator may be identified—a weak one and a strong one. Edward Conze presents a weak version of the position when he writes.

Buddhist tradition does not exactly deny the existence of a creator, but it is not really interested to know who created the Universe. The purpose of Buddhist doctrine is to release beings from suffering, and speculations concerning the origin of the Universe are held to be immaterial to that task. They are not merely a waste of time but they may also postpone deliverance from suffering by engendering ill-will in oneself and in others. While thus the Buddhists adopt an attitude of agnosticism to the question of a personal creator, they have not hesitated to stress the superiority of the Buddha over Brahma, the God who, according to Brahminic theology, created the Universe. They represent the God Brahma as seized by pride when he thought to himself: *'I am Brahma, I am the great Brahma, the King of the Gods: I am uncreated, I have created the world, I am the sovereign of the world, I can create,*

alter, and give birth: I am the Father of all things.' The Scriptures are not slow in pointing out that the Tathagata is free from such childish conceit. If indifference to a personal creator of the Universe is Atheism, then Buddhism is indeed atheistic.

Conze also identifies one possible exception to his position. After asserting that "monotheism never appealed to the Buddhist mind" and that "there has never been any interest in the origin of the Universe" he notes one exception:

About 1000 AD Buddhists in the North-West of India came into contact with the victorious forces of Islam. In their desire to be all things to all men, some Buddhists in that district rounded off their theology with the notion of an Adibuddha, a kind of omnipotent and omniscient primeval Buddha, who through his meditation originated the Universe. This notion was adopted by a few sects in Nepal and Tibet.

The strong version of the Buddhist position is presented by K.N. Jayatilleke. He points out that when the word God is used in the sense of "a personal creator God" then "the Buddha is an atheist and Buddhism in both its Theravada and Mahayana forms is atheism", as in Theravada and "in none of the Mahayana schools is the Buddha conceived of as a creator God".

A distinction may be drawn at this point between (a) a Buddhist belief in a creator God other than the Buddha; and (b) a Buddhist belief in the Budha himself being a creator God. It is quite clear from the foregoing that—apart from the historical exception noted by Edward Conze—the Buddhists did not look upon the Buddha as a creator God.

However, the Buddhist texts do speak of a God who looked upon *himself* as the creator God. This is obvious from the citation by Conze and from the following description of the Mighty God or Maha Brahma who was considered "omnipotent (*abhibhu anabhibhuto*), omniscient (*annadatthudaso*), the Mightly Lord (*vasavatti isaro*), Maker (*katta*), Creator (*nimmata*), the Most Perfect (*settho*), the Designer (*sanjita*)... [of] the creatures we are".

The point of interest here is that "the Buddha does not deny the existence of such a being; he is morally perfect but not omniscient and omnipotent. He is the chief of the hierarchy of Brahmas who rule over galactic systems and clusters of galactic systems" but the Buddha does not accept the claim that such a Mighty God is eternal, as claimed, nor is he *really* a creator. "Although Brahma is believed to be the creator of the cosmos, he is none other than a temporary regent of the cosmos, an office to which any being within the cosmos could aspire".

Crater, or Cup

A symbol of the World-soul, or buddhic causal-body as the vehicle of the Atman or Higher Self.

Creatures

A symbol of the outgoing desires, passions and emotions of the lower nature, which, as it were, feed upon the instincts and sensations.

Cultivaton of the Ground

Symbolic of the ordering and disciplining of the desires and emotions by the Ego, and the developing of the faculties of the lower nature (the ground).

Cultural Effects of Buddhism

Development of Art

The contributions of Buddhism in the domain of art, architecture and sculpture are remarkable. Art had not much developed prior to the rise of Buddhism. It was confined mainly to the construction of mandaps, yajnashalas, pillars or altars, etc. But Buddhism have a fillip to the development of religious architecture. Today every museum in the world possesses the relics of Buddhist art. Almost all the branches of art viz. architecture, sculpture and painting progressed under the patronage of Buddhism. Viharas all over the country were built for the monks. The whole story of Lord Buddha

has been expressed in stone. Some pieces of Buddhist sculpture are considered to be the finest specimens in the world. The stupas at Sanchi, Bharhut and Amrawati, the stone pillars of Ashoka and the cave temples of Kanher (Bombay), Parle (Poona) and Nasik are considered as the best specimens of the Buddhist art. The stupa art at Sanchi is world renowned for its gateways and railings which are profusely covered with sculpture, depicting scenes from either Buddha's life or incidents from his past legendary lives. Then the Gandhara school of art is the outcome of Buddhist patronage. It tried to interpret Indian subjects and religious conceptions through the Graeco-Roman technique. Again, the Buddhists set the example of constructing and dedicating cave temples and the Hindus and Jains followed it. If the chisel was busy in expressing the Buddhist ideals of life in stone, the brush did not lag behind. The walls of the caves and temples were richly decked with beautiful frescoes which perhaps formed the life-work of many of the artists. The remnants of this art at Ajanta, Bagh and Sagririya (Ceylon) would suffice to inspire a person even today. The Buddhist art was essentially an art with an intense feeling for nature and a vivid comprehension of the unity of all life, human, animal and vegetable. It had spirituality more intended than made manifest. It displayed an evident delight in life felt by the people. Life in it had the continuity of a stream and space was reduced to a convention. Kings, princes, courtiers, merchants, hunters, gods, goddesses, men, women, angel, fairies, animals, trees, creepers, flowers, all were spread across the surface of the stone and fused into a dignified cavalcade of life. The method of the Buddhist art was that of a continuous narration and the technique used was one of the memory picture (*Ancient India* by B.C. Gokhale).

Development in Literature Buddhism fostered the growth of a vast and varied literature in the popular language of the people. Tripitakas and Jataka stories are held in high esteem in the Indian literature. These works have been translated in various foreign languages. Originally they were reduced to

writing in pali, then language of the masses. For Buddhists these works occupy the same high position as Vedas have for the Brahmans. From historical point of view the importance of Buddhist literature cannot be minimized, as it helps us in linking the early history of Ancient India.

Development in Education: Buddhism made amazing contributions to the development of education. The Sanghas and Viharas were great educational centers. Students from various countries abroad came here to receive education.

Nalanda, Taxila and Vikramashila Universities in the beginning were simply Buddha-viharas. These universities attracted student not only from various parts of India but also from Tibet, China etc. Nalanda was called the Oxford University of Buddhism. Instruction in all the subjects was imparted in these universities.

Spread of Indian Culture in Foreign Countries. With Buddhism, there flourished Indian culture and civilization in foreign countries. The countries like China, Tibet, Ceylon, Malaya, Burma, Siam, Champa, Bali, Borneo, etc. embraced Buddhism and these countries were greatly influences by our culture. Great cultural relations were also set up between India and these countries. The prestige and superiority of Indian culture increased and India was counted among the major countries of the world and it was regarded as the spiritual guru of the world. Buddhism successfully carried the torch of Indian religion and culture beyond the confines of India.

Cup, Double

A symbol of the principles of Love and Wisdom which are united in Truth.

Curse

A symbol of limitation activity through Divine laws nd conditions imposed upon matter.

"Rhea (Nut) having complained with Kronos (Seb) by stealth, was discovered be Helios (Ra), who laid a curse upon

her, that she should not be delivered in any month or year."—Plutarch, *Isis and Osiris,* 12.

Space (Nut) and Time (Seb), implying From and Number, are rendered apparent through the forthpouring action of the Logos (Ra). The "curse" is a symbol of limitation of matter in time and space, for matter of herself cannot bring forth in any period.

Curse on the Ground

A symbol of limitation of the activities of the lower nature by moral law, through suffering.

D

Daemons

A symbol of intelligences on the buddhic and higher mental planes, which assist evolution and are related to the higher emotions and thoughts.

"There are certain mediary divine powers, between Aether above and earth beneath, situate in that mid-space of air, by whom our desires and deserts reach the Gods. These the Greeks call daemons, carriers between human and heavenly, hence of prayers, thence of gifts; back and forth they fare, hence with petition, thence with sufficiency, interpreters and bringers of salvation."—Apuleius, *De Deo Socratis*, 6, 132.

The " mid-space of air" signifies the higher mental plane which is in the middle between the higher and lower natures. By means of the higher mind, the "bridge of manas," communications pass from the higher nature to the lower, and from the lower to the higher. The aspirations of the soul always elicit a Divine response.

Daevas

A symbol of the lower desires, errors, and illusions, which are the opposites of the higher emotions, truths, and ideals.

"While Ormazd was thus completing his Light-creation. Ahriman was making a corresponding evil being for every good being created by Ormazd. These stood in their ranks

and orders, with their seven presiding evil spirits, or Daevas, corresponding to the Amshaspands. *Zoroastrian System.*

And whilst upon the upper planes of buddhi-manas, the archetypal creation was proceeding in accordance with the Divine Will, simultaneously upon the lower astro-mental planes of manifestation the dual, or opposite, of each ideal thing was produced. It is through the inverted reflection below of the things which are above, that the illusion of evil and error is created in the soul. The dual or relative creation in the lower nature comes as an opposite thing to the relationship of the mind with the higher nature; and what is ranked and ordered above is correspondently arranged below. The order in which the ranks are maintained refers to the several planes upon which the universe is manifest.

Dakshina Fire or Breath; the Southern Fire

A symbol of the desire-nature which ultimately leads to the purification of the soul. The "southern fire" signifies the astral plane of the desires.

Dalai Lama

The religious and temporal leader of Tibet. Dalai Lama means "ocean of wisdom." Tibetans usually refer of His Holiness as Yeshe Norbu, "the Wishfulilling Gem," or Kundun, "the Presence." According to Tibetan belief, the Dalai Lama is an emanation of Chenresi, the Buddha of Compassion, the national deity of Tibet who vows to help and protect all living things. Chenresi is often depicted as a herdsman with four arms, or as a being with eleven heads, one thousand arms, and an eye in the palm of his hand.

The Dalai Lamaship is not a hereditary succession, but a succession of reincarnations. Prior to his death, the Dalai Lama selects the circumstances of his next incarnation. He may give clues as to where he may be found, or the clues may manifest after his death. Oracles, high lamas, and astrologers are consulted, and the search goes out for an infant born near the time of the Dalai Lama's death who is his reincarnation.

Candidates, who include peasant children, are vested for past-life recall' by lamas and must identify personal objects owned by the Dalai Lama. The child also may recognize high lamas, or recite scriptures he has not been taught. Once certified the new Dalai Lama is taken to the Potala Palace in Lhasa to be enthroned and schooled. A regent rules in his name until he is old enough to assume his duties.

The Dalai Lamaship was instituted in the fourteenth century by Tsongkhapa (b.1357), the founder of the Yellow Hat branch of Tibetan Buddhism, the church of most Tibetans and Mongols. Khapa went to Lhasa, the capital of Tibet, where he instituted religious reforms, created a menastic hierarchy, and discouraged the magical practices of the Red Hat branch, which had evolved out of the native Bon religion and early Buddhism. The First Dalai Lama, Gendun Drub, was born in 1391 as an incarnation of Chenresi.

Of the early Dalai Lamas, two became famous: the fifth and the sixth. The Great Fifth seized secular power in 1642 with the help of Mongol troops. He defined the powers of the Dalai Lamaship. He traveled to Peking, where the Manchu emperor received him as King of Tibet and named him "Universal Ruler of the Buddhist Faith." Until the end of the nineteenth century, there existed a reciprocal relationship between the Dalai Lama and the Emperor of China, who wielded some secular power in Tibet.

The Great Fifth enlarged the Potala-originally constructed as a meditation pavilion in about the seventh century by a Tibetan king—by turning it into a thirteen-storey palace. He was afraid that if he died before it was completed, work would come to a halt. He died during construction of the second story. The news of his death was concealed for thirteen years so that the palace could be completed; a monk who assembled him was substituted in his place for public appearances, and a regent actually ruled. In 1697 the Sixth Dalai Lama, already in his teens, was revealed.

Melodious Purity, as the Sixth Dalai Lama was called, was renowned for his drinking and his consorting with numerous women in Tantric sexual rites. He wrote love songs that continue to be sung in the present day. The Manchu emperor, plotting against him, invited to Peking and had him poisoned along the way. The murder of Melodious Purity encouraged the later murders of the young ninth, tenth, eleventh, and twelfth Dalai lamas by the Chinese, all with the tacit approval of the ruling regents.

The Thirteenth Dalai Lama, Thupten Gyatso, managed to avoid this fate; he ruled during the latter nineteenth and early twentieth centuries. Thupten Gyatso improved living standards, reorganised the army, and opened the isolated country to the technological advances of the industrialized world. In 1912, the year following the revolt against the Manchu dynasty in China, the Chinese were driven out of Tibet and the country was independent until 1950.

Thupten Gyatso died in 1933. Several days after his death, the face of his corpse, which had been ceremonially enthroned prior to burial, turned to the east, giving a sign for the whereabouts of his successor. The Fourteenth Dalai Lama, His Holiness Tenzin Gyatso, was born to a large peasant family in the northeastern village of Takster on July 6, 1935. He was taken by procession to Lhasa in 1939 and was enthroned on the Lion Throne in 1940.

In 1950, at age sixteen, Tenzin Gyatso assumed full political power as the head of the Tibetan state due to the invasion and occupation of Chinese Communist troops. For nearly nine years he led a policy of nonviolence against the occupation, during which he worked to reassert independence. In 1959 a revolt in eastern Tibet was crushed, and Chinese troops marched on Lhasa. The Dalai Lama, his family, and others fled to India.

Since 1960 Tenzin Gyatso has resided in exile in Dharmsala, India, called "Little Lhasa." He has been active on behalf of Tibet, travelling throughout the world to meet with

religious and political leaders, among them the late Pope Paul VI, and Pope John Paul II. He has established educational, cultural, and religions organizations to preserve Tibetan culture and religion. He has been instrumental in the passage of three United Nations resolutions reaffirming the fundamental human rights of Tibetans (1959, 1961, and 1965), which have been ignored by the Chinese. Tenzin Gyatso has stated that his incarnation is the Dalai Lama's most difficult, and that the lineage may end with him.

Darkness-Higher Aspect

Symbolic of the inscrutable Source of the One and the All, under the terms, the Absolute, the Potential, the Unknowable, and the Unmanifest.

David-Neel, Alexandra (1868-1969)

French explorer, author, and scholar of Tibet, the first Western woman to enter Lhasa, the forbidden capital of Tibet. Alexandra David-Neel spent fourteen years in Tibet as one of the first Westerners to probe that nation's mysticism and magic. She claimed to be descended from Genghis Khan on her mother's side. She was the consummate adventurer, and stated once that the surest elixir to youth is travel and intellectual activity.

She was born Louise Eugenie Alexandrine Marie David on October 24, 1868, in Paris, and was raised in Brussels from age five. Her father, Louis David, was a Huguenot activist and friend of novelist Victor Hugo. Her introduction to occultism came at age fifteen, when she read a journal published by the Supreme Gnosis, an occult society in London. In 1888, at age twenty, she went to London to study for a year and boarded at the Supreme Gnosis quarters. There she was exposed to Theosophy, Rosirucianism, and Spiritualism.

In 1889 she went to paris to study at the Sorbonne, and lived with Theosophists in the Latin Quarters. She became interested in Buddhism, and wrote articles on religion and occultism for various intellectual journals.

In 1891 she inherited money, which enabled her to travel to India and Ceylon to the edge of the Himalayas. After her return to Paris, she worked as a singer under the pseudonym Mademoiselle Myrial, after one of Hugo's characters. In 1900, at age thirty-two, she met Philip Neel, a bachelor and engineer seven years her senior, and became one of his mistresses. They were married in 1904 in Tunis. After two years of a stormy union, David-Neel left. They remained married, however, and Philip supported her financially during most of her years of travel.

By 1904 Dvid-Neel had termed herself a "rational Buddhist," and wrote her articles from this perspective. She lectured to Theosophical audiences in London and Paris in 1910. In 1911 she returned to India to study Oriental languages. There she met Sri Aurobindo Ghose.

In 1912 she met the Maharaj Kumar (Crown Prince) of Sikkim, Sidkeong Tulku, who invited her to Gangtok, the capital of Sikkim, which lies at the border between India and Tibet. She and the prince, younger than she, formed a romantic friendship. David-Neel was entranced by the Tibetan culture and took quickly to its customs. Sidkeong introduced her to lamas of both the Red Hat (traditional) and Yellow Hat (reformed) branches of Tibetan Buddhism. The populace treated her as an emanation of Queen Victoria, who was regarded as Palden Llamo, the patron goddess of Tibet.

On April 15, 1912, David-Neel had the first of two audiences with the Thirteenth Dalai Lama, held in Kalimpong, India. He advised her to learn Tibetan. Later, a *nalijorpa*, a wizard, advised her to enter Tibet—despite the fact that travel there was forbidden to foreigners—and be initiated by a master. Instead she returned to Sikkim to resume her study of Sanskrit, believing that her destiny lay in writing a major work on comparative branches of Buddhism. Her circumstances changed radically in 1914, when the early death of Sidkeong cut off her access to royal courts and World War I prevented her return to Europe.

She became a disciple of the Gomchen (Great Hermit) of Lachen, whom she had met in 1912. The Gomchen lived as a hermit in the Sikkim Himalayas at De-Chen in the Cave of Clear Light, located at 12,000 feet. In exchange for instruction in Tibetan and Tantra, she pledged complete obedience and taught him English. The Gomchen gave her the name "Lamp of Wisdom." She took up residence as a hermit in a cave one mile below his. One of her servants was a minor *tulku*, a boy of fifteen named Aphur Yongden, who later became her adopted son and a lama in his own right.

David-Neel developed a telepathic rapport with the Gomchen, considered the highest from the teaching but rarely attained due to the insufficient psychic development on the part of pupils. She also learned various psychic arts, such as *tumo* breathing, by which Tibetan yogis keep themselves warm in the frigid winters, and which prepares one for spiritual emancipation. See Milarepa. She had sensations of having been a nomad of Central Asia in a previous life. The Gomchen is most likely the one who initiated David-Neel into the Short Path of Tibetan mysticism and gave her permission to reveal her knowledge. The Short path, preferred by Tibetan sorcerers and magicians, requires no long-term monastic discipline, and the initiate may undertake whatever experiments are desired for advancement.

In 1916 David-Neel illegally entered Tibet at the invitation of the Punchen Lama, second in rank to the Dalai Lama, and spent time at his monastery at Shigatse. As a result the British expelled her from her Sikkimese hermit's cave. All her servants save Yongden, who had a British passport, deserted her. She and Yongden departed for Japan. From there they went into China and secretly penetrated Tibet again in a dangerous journey, reaching their goal of Kumbum, the monastery that probably served as the model for the Shangri-La in James Hilton's novel *Shangri-La*. David-Neel spent two-and-a half years at Kumbum, during which she translated rare manuscripts into French and English, and observed the magical and psychic feats of Tibetan adepts.

In 1921 she set out with Yongden and a new party of servants for Lhasa. She had no money—presumably funds from Philip wee stolen by Chinese officials—and dressed in tattered clothing. She was beset by bandits but was never harmed, and frequently took hospitality from them. Yongden passed her off as a sorceress and as the wife of a deceased sorcerer to cajole offerings of food from peasants. She also masqueraded as a *kamdora*, a female spirit or fairy whose blessings are sought.

The journey to Lhasa took three years due to detours caused by local fighting, bandits, wild animals, and avoidance of Government officials. The last stage of the journey was made across the uncharted and treacherous Po country, whose wild inhabitants were rumored to be cannibals. David-Neel walked through deep snow, slept in icy caves, and was often ill. She had to resort to tumo to stay alive, and to *lung-gom* traveling, a type of entranced movement that enables rapid progress without food, water, or rest. Accomplished *lung-gompas* bound along as though their bodies are very light; they are reputed to fly at times. It is believed that when in trance, they cannot be disturbed, for to do so prompts the god within them to depart prematurely, causing their death.

Reaching Lhasa in February 1924 was anticlimactic for David-Neel, and by April she was anxious to leave. Her beggar's disguise prevented her from accessing the intellectual and educational opportunities there.

By 1925 she and Yongden were back in Paris, and David-Neel was famous for the publicity of her exploits. She lectured and began a demanding schedule of writing books and articles.

In 1928 she purchased a small villa outside of Digne in southern France and named it Samteen Dzong, the Fortress of Meditation. There she and Yongden toiled over their manuscripts.

After Philip's death in 1941, David-Neel acknowledged having participated in and observed Tantric sexual rites during

her travels. She had also learned a mild version of the *chod* ("to cut up") ritual, a grim rite designed to harness occult forces and liberate one from all attachments. In the *chod* the participant sacrifices himself or herself to dismemberment and devouring by a hungry horde of ghouls, then renounces the sacrifice as illusion because she or she is nothing, and therefore has nothing to give. David-Neel may have continued to practice the *chod* during her later years in France.

Yongden was expected to manage David-Neel's estate, but the lama, an alcoholic, died of uremic poisoning in 1955. David-Neel hired a secretary, Jeanne Denys, in 1958. Denys came to despise the ill-tempered David-Neel, and devoted ten years to an unsuccessful attempt to prove her works as fiction.

In 1959 David-Neel hired Marie-Madeleine Peyronnet, who looked after her until she died just short of age 101 on September 6, 1969. Twenty years later Peyronnet was still working at Samteen Dzong, which is now a conference center and museum. Most of David-Neel's books and artifacts went to various other museums.

David-Neel's works include more than thirty titles, and contain descriptions of Tibetan practices, rituals, and ceremonies that Westerners are unlikely ever to see performed again. Her best-known books are *My Journey to Lhasa* (1927), an account of her penetration to the capital; *Magic and Mystery in Tibet* (1929), anecdotal accounts of magical and mystical practices; *Initiations and Initiates of Tibet* (1930), a more serious discussion of Tantric lore and mystical rites; and *Buddhism: Its Doctrines and Its Methods* (1936), a recapitulation of an earlier work on Buddhist doctrines. During her life she received many honors, including the French Legion of Honor, the gold medal of the Geographical Society of Paris, the silver medal of the Royal Belgian Geographical Society, and the Insigne of the Chinese Order of the Brilliant Star.

Of all her adventures, David-Neel considered her stay at the hermit's cave in the Sikkimese Himalayas to be the summit

of her dream. She inspired many, including Lama Anagarika Govinda, who tutored under the same Gomchen.

Day

A symbol of a period of activity upon the upper planes.

Day, Great, of Brahma

A symbol of a manvantara or cycle of manifestation upon seven planes. The "Great Day" is preceded, and also followed, by a period of inactivity,—*pralaya*.

Day and Night

Symbolic of periods of spiritual and material activity, in major or in minor cycles.

Daylight and Darkness

Symbolic of the spiritual and the material aspects of existence. Perception and non-perception of the higher activities of being.

Deaths of the Higher Self

As the Higher Self is born so must He die. But these Births and Deaths on the planes are appearances only, and are consequent on the limitations with which the Logos, in manifesting, set forth. It is these limitations of Spirit which constitute the Divine Sacrifice taught in all Scriptures.

The great process of existence involves the law of birth and death, and the Supreme in coming forth as the Divine Monad, or greatest centre of consciousness, voluntarily places Himself under the law.

He is born into existence under a scheme of limitation in which He eventually dies, and is born again under another scheme. But in all this, He is the Wisdom, Life, and Consciousness of the universe; and all the lesser monads, or sub-centres of consciousness live in by, and through Him; and eventually merge themselves in Him, when at the end of the cycle He returns of His source, the Absolute.

The deaths are always below in matter, and when He dies below, His power is at its highest above. He provides His vehicles for Himself, for He is Lord over all.

Decline of Buddhism

In the beginning Buddhism became very popular. A large number of people followed and embraced this religion. But in spite of all this, Buddhism could not succeed fully and completely in destroying Brahmanism. It simply threw Brahmanism in the background and that too only for the time being. After sometime, a number of evils which were formerly present in the Hinduism, crept into Buddhism as well. Hinduism was now on the look-out for an opportunity to stage a come back. Hence as soon as it got a chance, it gave a crushing blow to Buddhism and it crumbled down. Thus, the downfall of Buddhism started very soon though it took many centuries for Hinduism to come-back to life with the same vigour. In this way, Buddhism disappeared from the very land of its birth. Today a very small number of its followers live in India where it had seen the light of the day. The causes of its downfall are as follows.

(1) The Evils and Defects of Buddhism:

In the beginning Buddhism was a very simple and pure religion. With the passage of time, and long after the death of its founder, this religion became corrupted. Number of evils and defects crept into it. Its followers were required to observe the strict discipline of the religion which became both impracticable and troublesome for its followers. Hence people now began to ignore this religion. Lord Buddha had said nothing about God. On the contrary Hinduism believed in the existence of God. The general public could not understand the supernatural element attached to Buddhism. Hence the masses became indifferent to it.

(2) Loss of State Patronage:

Buddhism spread very rapidly in India because it was patronized by the kings and the princes. When the people

saw that their kings had accepted this religion, they also embraced the same. In course of time, Buddhism lost this patronage. Whatever was done by Ashoka, Kanishka etc., for the propagation of Buddhism not only in India but also abroad, had now become a thing of the past. No other ruler came forward to mobilize the resources and machinery of the state for its spread and for making it more and more popular. Thus, in the absence of this royal patronage, it was sure to decline.

(3) Corruption in the Sanghas:

Sanghas had been established to propagate Buddhism. In the beginning, these monks and nuns who lived in the Sanghas led a very hard and ideal life. People were very much impressed and influenced by them. Hence they embraced Buddhism. But now a number of vices had cropped up in the Sanghas. The monks and nuns forgot the strict and ideal life of the Sangha and now began to lead a life of comforts and luxuries. Day be day these monasteries became rich and wealthy. At the same time, they also became rich in those vices that developed due to opulence. Now the life of renunciation disappeared. Monks and nuns began to lead a corrupt life. Thus, it resulted in the weakness of the Sangha and the Viharas.

(4) Revival of Brahmanism:

During the reign of the Guptas, Brahmanism found a favourable ground for its revival. Some of the followers of Brahmanism had already started the work of purifying and reforming their religion. Now, after its purification and reform, it gained considerable force. The Gupta kings too gave their full support of Hinduism as well as to its language, that is Sanskrit. The result was that soon Hinduism gained its lost vigout and strength and became aggressive against Buddhism. The great champions of Hinduism, Kumaril Bhatt and Shankaracharya, came forward with great vigour and openly

challenged the Buddhists to religious debates and thereby established the superiority of Hinduism.

(5) Liberal Hinduism:

Hinduism was, from the very beginning, very liberal. It had the absorbing power and it readily adopted the good qualities of other religions in its system. Hinduism was a synthesis of the virtues and good qualities of a number of religions. It had imbibed the beliefs and cultures of foreign religions. It was only due to this quality of Hindu religion that the Huns, Sakas, Kushans etc., who came here were readily absorbed into its fold. Thus because of the resurrected Hinduism Buddhism began to decline.

(6) Friction in Buddhism:

During the days of Kanishka Buddhism was split into Hinayana and Mahayana. Thus, a great friction developed in Buddhism. Mahayana was very much like Brahmanism. Ordinary people found no difference between the two. Thus it also helped in the downfall of Buddhism.

(7) Muslim Invasions and Persecution:

In the end, the Muslim invaders gave the final blow to the tottering edifice of Buddhism. Muslims met with very little resistance from the Buddhists. Hence they easily entered the country, destroyed their Viharas and persecuted a number of Buddhists. Because of this a large number of Buddhists left the country and went out of India to settle elsewhere. Hence the number of Buddhists in India decreased sharply and this development became the cause of its downfall. Thus, the above-mentioned causes led to the quick downfall of Buddhism in India, which was its birth-place.

Defunct, Deceased or Departed Person

A symbol of the human individuality or causal-self on the higher mental plane. The immortal soul.

Democratic Organization of the Buddhist Sangha

...Buddhism was a missionary religion. During Lord Buddha's life time and after his death the follower moved from country preaching the gospel of Lord Buddha, These missions visited the countries abroad. So for the convenience of these preachers various monasteries or ashramas were erected at different places called Sanghas. The establishment of these Sanghas began during the life time of Lord Buddha. The people who lived in Sangha called themselves bhikkhus or monks and they led a life of simplicity. They lived like saints. They contented on whatever they got in alms. In the beginning only men could be its members but later on when Buddha's wife, Yashodhara, desired to become a Bhikshuni or nun, Gautama after a lot of consideration allowed her to enter the Buddhist Sangha. There were special conditions for nuns. Rules are referred to in 'Patimomsha', which can be divided into seven parts.

1. Admission into Sangha

In the beginning Gautama himself admitted the people to the Sangha, but later on this task he entrusted to his trusted disciples. Whenever a new person desired to join the Sangha he or she had to have his or her head shaved, put on a yellow robe and before the president of the local Sangha take an oath of fidelity to the Buddha, Dharma and Sangha.

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

There were certain categories of the Bhikkhus. A person desirous of joins the order should be at least fifteen years of age. He must seek the permission of his parents. After getting his head shaved and wearing yellow robes, he should select a guru. Then he was presented before a council of ten Bhikkhus or monks. If none raised any objection he was made *pravrajya* or a lay disciple. Then he became a *Sramana* and followed the ten commandmens already referred to. After 20

years he was promoted to the higher rank if he showed his ability.

2. Establishment of Monasteries

In Patimoksha principles concerning the establishment of a monastery have also been discussed. Monastery was regarded to be the collective property of Sangha.

3. Principles concerning Dress and Diet

The monks had to get their heads shaved. They wore yellow robes. They were forbidden to use any cosmetics or flowers. They were also not allowed to sleep on soft beds. They were allowed to take meals once a day. They were not to eat at forbidden times. They could not ask for any special type of food. They were, however, allowed to accept the invitation. In this manner the monks led a life of purity, chastity and discipline.

4. Rest in Rainy Season

The monks were to move from place to place preaching the gospel of Lord Buddha. They used to demarcate their areas and moved in group. During the three months of the rainy season they stayed at one place.

5. Fortnightly Meetings

The member of the Sangha after every fortnight assembled in a meeting. The presence of every monk was sick, he used to send his representative to the meeting. Of this meeting first of all a president or sabhapati was elected. Afterwards two speakers spoke on "Vinaya", and "Dharma". The rules governing the life of a monk were also read. Whosoever hand not practiced them was punished. Punishment was not physical but it was self-imposed. He had to undergo penitence, penance or punishment as the case might be. A Bhikshu was turned out of Sangha if his crime happened to be serious.

6. Special code for the Bhikshuni

In order to check corruption in the Buddhist Sangha a special code for Bhikshunis or nuns was laid (i) A nun was not to spend her retreat where there were no monks. (ii) Twice a month she was to receive admonition. (iii) Punishment to nuns was given by Sangha consisting of monks and nuns.

7. Organisation of Sangha

The Sangha was extremely democratic in its organization. The three principle of democracy viz. equality, liberty and fraternity, found an important place in the organization of Buddhist Sangha. Every member of the Sangha enjoyed the liberty to express his views. Every issue was decided by a majority. The president and the representatives were elected by its members. The monks beseated themselves in the Sabha according to their seniority and position. Gautama the Buddha had also fixed a minimum quorum of five with out which the meeting was forbidden. Novices and women were not entitled to vote or constitute the quorum. None could speak trash or be irrelevant. Every care was taken of the discipline in the Sangha. All enjoyed equality in Sangha. Love and co-operation was part of their lives. All the Bhikkhus lived in amity and co-operation. There existed various democratic Sanghas of this type in the country.

8. Differences

In democratic organizations difference are inevitable. In Buddhist Sangha too Bhikkhus differed from one another an many important matters. But even the greatest differences were resolved very calmly. The ultimate authority was vested in the hands of the General Council of the Sangha which was convoked whenever any occasion arose. The interpretation of the Sacred Law also rested with the General Council.

9. Voting

Voting is attached a great importance in all the democratic institutions. The Buddhist monks used small pieces of wood

for voting. For different views different colours were fixed. On problems of minor importance voting was not sought and every issue was settled by silent acceptance. Generally decisions were taken by majority but sometimes a decision of minority was also accepted. Voting was sought mainly over the important and controversial issues.

It is really a matter of great pride that even thousands of years ago democratic institutions existed in India. It is due to their democratic nature that Sanghas find an important place in the history of India. The Sanghas were of profound importance not only from religious but also from cultural point of view. Though in the beginning main aim of the Buddhist Sanghas was to propagate Buddhism but later on these became cultural and educational centres. Their democratic principles also deeply affected the political conditions and people derived inspiration from them. Lichchavis was an ancient republic. Even at the time of Alexander's invasion certain republics were there in existence.

Demons and Fiends

These are nature-spirits, or non-human intelligences concerned with the direction of lower plane activities. They are elemental forces, instinctive, blind, and persistent, working automatically on the astral plane. They build up habits, and are adverse to spirit, striving against the Higher attempts which are made from above to raise the soul.

Dendera

A symbol of a mental centre of knowledge, by means of which a widened experience is arrived at.

Deva

In Hinduism and Buddhism, an exalted being of various kinds. The term deva is Sanskrit for "shining one."

Hinduism distinguishes three kinds of devas: mortals who live in a higher realm than other mortals, enlightened people

who have realized Go, and Brahman in the form of a personal God.

In Buddhism devas are gods who live in various realms of heaven as a reward for thief previous good deeds; however, they are still subject to rebirth.

Madame Helena P. Blavatsky, cofounder of the Theosophical Society, introduced the concept of devas to the West, defining them as types of angels or gods who were progressed entities from a previous planetary period. They arrived on earth before elementals or human beings, and would remain dormant until a certain stage of human evolution was reached. At that time the devas would integrate with elementals and help further the spiritual development of humankind, Blavatsky said.

In modern times devas are popularly thought of more as nature spirits, who may elect to help people. They usually are invisible, but may be seen by clairvoyance. They are said to communicate through clairaudience and meditation.

The amazing produce of Findhorn in Scorland, and of Perelandra in Washington, DC, has been attributed to cooperation between people and devas. Devas manifest as "architects" of nature; one is assigned to every living thing, even the soil. The deva designs blueprints for all living things, and orchestrates the energies necessary for growth and health. At Findhorn and Perelandra, devas dispense advice on planting, fertilizing, waterning, and general plant care. Depite human destruction of the environment, which dismays and perplexes the devas, the devas remain willing to work with those human beings who make an effort to understand the intricacies and harmonies of nature.

Devachan

A state of consciousness of the ego on the higher mental plane, wherein there is complete withdrawal of the energies from the outer world of effects. It is a self-contained state of contemplation.

Devayana—the Path of the Gods

A symbol of the course of the soul's evolution after the mind has begun to function, and the monad of Life, or Divine spark, has been added to the monad of form.

Development of Humanity through Millions of Years

Development cannot be measured from the point of view of the lower mind, and there is no evidence to show that it proceeds appreciably on this physical plane. It is God the Highest who looks down; not we who look up, who can judge upon the growth of the soul. Eternal verities cannot be put into terms of space and time, for these illusions must be eliminated from the mind even it can discern the celestial significance of the sublime teaching of the sacred scriptures of the world.

DEVIL, THE ADVERSARY:

A symbol of the illusory principle of evil. The tempting Not-Self which is opposed to the True Self. The desire-mind which is the adversary of the Divine Spirit within—the one tending downward to matter, the other tending upward to God. Kamamanas is the inverted reflection of buddhi-manas, on the astral plane, "Demon set Deus inversus." "Sin and the devil are one and the same."—Swedenborg, *Apoc. Rev.*, n. 578.

"The true devil, against whom we have to be sober and vigilant, is within man; is carried about within the human heart. He is the animal part of human nature, the devilish within; the power in ourselves that makes for unrighteousness; the lower affections, thoughts and appetites,by resisting which we can alone become moral beings."—B. Wilberforce, *Problems*, p. 99.

"Evil is a negative, not a positive term. It denotes the absence rather than the presence of something. It is the perceived privation of good, the shadow where the light ought to be. 'The devil is a vacuum.' Evil is not an intruder in an otherwise perfect universe; finiteness presumes it. A thing is

only seen to be evil when the capacity for good is present and unsatisfied. Evil is not a principle at evil is not-being. When consciousness finds itself hindered by its limitations, it becomes aware of evil."—R.J. Campbell, *The New Theology* pp. 42, 44.

Devotion

Reliance on the Higher Self, in pressing forward towards a high ideal of Goodness, Truth, and Love. This implies the relinquishment of desire and self-seeking.

Dharma or Prajna

A symbol of the buddhic principle, Wisdom.

"I salute that Dharma who is Prajna Paramita (Wisdom of the Other Bank), pointing out the way of perfect tranquillity to all mortals, leading them into the paths of perfect wisdom."—*Scriptures of Nepal.*

"Worthy of remark is the treatment of 'Wisdom,' 'Dharma,' 'Heart of Wisdom,' etc. in the Buddhist ritual. Here is another address to her:' Thou who art possessed of great mercy, and who in virtue of thine infinite power and wisdom art manifested throughout the universe for the defense and protection of all creatures, etc.'"—A. Lillie, *Pop. Life of Buddha,* pp. 240, 246.

"By the aid of Prajna or Dharma the Supreme Buddha made the world."—*Ibid.,* p. 246.

"I (Wisdom) was set up from everlasting, from the beginning, or ever the earth was."—Prov. viii. 23.

The Self (atma-buddhi) was, is, and shall be; and necessarily existed before the lower nature which is only an illusive reflection of the higher.

Dharma

In Hinduism and Buddhism, law, truth, or doctrine that defines the cosmos; also, duty, truth, righteousness, virtue, ideal, phenomena, and so on. Dharma has many-shaded

meanings, depending on context. "Dharma" is Sanskrit fromthe Aryan root *dhar*, to uphold, sustain, or support. Its Pali form is *dhamma*, which is generally used in Theravada Buddhism. In Hinduism dharma is the supreme operating law of the universe, governing earth and all beings upon it and all gods in the cosmos, existing with neither be ginning nor end in time. The major as pacts of dharma that govern human beings and the world are samsara, or reincarnation; karma, the law of cause and effect; and moksha, the spiritual liberation from the bondage of reincarnation. Dharma also refers to the continuous effort to eliminate karma by surrendering to divine will. Dharma is duty; it relates to moral nature and behavior rather than religious beliefs. Each individual has his or her own dharma to follow in the quest for spiritual development. Communities have collective dharma to provide educational and social supports to their members.

Within the context of reincarnations, dharma is the purpose to which in individual is born, created by a need in a particular time and place. Karma is the conditioning that makes fulfillment of dharma possible.

In Buddhism dharma comprises teachings about the universe and a discipline, a means by which to attain awakening. It arises from humankind's attempts to understand the world. The essence of dharma is expressed in the Four Noble Truths:

1. Suffering exists. There are three general types of suffering: suffering of pain, which is physical and mental; suffering of change, which superficially appears to be pleasure but actually is suffering; and pervasive compositional suffering, which is part of karma and rebirth. (Rbirth and reincarnation are not equivalent; see Reincarnation.)
2. Suffering is caused by karma and "afflictive emotions" such as desire, hatred, ignorance, lack of selfcontrol, jealousy, and anger.

3. Suffering is ended by the extinction or cessation of its causes.
4. Causes are overcome through the Noble Eightfold Path, which consists of Right View, Right Speech, Right Conduct, Right Livelihood, Right Mindfulness, and Right Concentration.

Dharma is the second of the Three Treasures; the first is the Buddha and the third is the *Sangha*, or the kinship and harmony of all things. Dharma, the Second Treasure, is the "truth of Buddhism" or "the way". The three poisons to Dharma are hatred, ignorance, and greed.

Buddhists do not follow Buddha; they follow dharma, the way of Buddha. The dharma is the universe, which is both empty and void and full and complete. Karma is the action of dharma, and freedom from karma is freedom from blind response to it. The enlightened soul sees karmic hindrances as fundamentally empty and does not become burdened by them. A *gatha* (verse stating major points of Buddha Dharma) intended to free one from blind response to karma is the Purification Gatha:

> All the evil karma ever created by me since of old,
> on account of my beginningless greed, hatred, and
> ignorance, born of my body, mouth, and thought,
> I now confess, openly and fully.

The term "dharma" also refers to attributes or phenomena called "elements of being" which are minute impulses of energy. Dharma comprise the skandas, the karmic aggregates of form, feelings, perceptions, impulses, and consciousness, which in turn comprise the illusory nature of all sentient beings.

Dionysus, or Bacchus

A symbol of the Higher Self evolving in all the lower nature and born in the soul. The "vine" with which the symbol is connected is the same as the "tree of Life," which signifies

the spiritual life which ramifies through all things. "Wine," the "blood of the grape," symbolizes the spiritual truth and life which intoxicates the lower nature and renders it powerless.

Disciple

A symbol of a quality which has been so far disciplined as to be capable of attachment to an Ideal with which it strives to be in harmony, and from which it receives inspiration and guidance.

Disciple, Calling of A

This is the call by the Spirit within to a quality, inviting it to enter upon a higher vocation whereby it shall be put to a higher use.

"It is not the discipline that fits. That which fits goes before the discipline, and the discipline only develops the fitness. 'God hath made us meet for the inheritance of the saints in light.' That is a past act. The preparedness for heaven comes at the moment when a man turns to Christ."—A. Maclaren, *Sermons,* 1st Series, p. 91

Dish, or Bowl

Symbol of a form which is a receptacle of the spirit; or is an emblem of limitation.

Dismemberment after Death of the Body of the God

A symbol of the potentially perfect homogeneous Soul becoming throughout evolution the actual imperfect heterogeneous aggregation of qualities. This refers to the Archetypal Man, who is perfected by the completion of the proces of spiritual involution, and therefore dies out of the state in order to be reproduced piecemeal in another.

Divorcing A Wife and Marrying Another Woman

The "wife" is a symbol of the emotions allied with the mind. The seeking to sunder the union of mind and emotion

is an attempt to transgress the law of the soul's progression, and form an alliance with lower attractions—folly.

Doctrine of Analogy of Thomas Aquinas (1224/5-74)

In discussing the doctrine of analogy in preparation for instituting a comparison with Buddhist thought one needs to be clear about what the doctrine is, what it does not accomplish and what it *does* accomplish. The doctrine may be briefly recapitulated as follows.

Aquinas's basic and central idea is not difficult to grasp. He teaches that when a word such as 'good' is applied both to a created being and to God, it is not being used univocal (that is, with exactly the same meaning) in the two cases. God is not good in identically the sense in which human beings may be good. Nor, on the other hand, do we apply the epithet 'good' to God and man equivocal (that is, with completely different and unrelated meanings), as when the word 'bat' is used to refer both to the flying animal and to the instrument used in baseball. There is a definite connection between divine and human goodness, reflecting the fact that God has created mankind. According to Aquinas, then, 'good' is applied to creator and creature neither univocally nor equivocally but analogically.

What the doctrine does not accomplish may now be recognized as follows:

> Since the deity is hidden from us, the question arises of how we can know what goodness and the other divine attributes are in God. How do we know what perfect goodness and wisdom are like? Aquinas's answer is that we do not know. As used by him, the doctrine of analogy does not profess to spell out the concrete character of God's perfections, but only to indicate the relation between the different meanings of a word when it is applied both to humanity and (on the basis of revelation) to God. Analogy is not an instrument for exploring and mapping the infinite divine nature; it is an account of the way in which

> terms are used of the Deity whose existence is, at this point, being presupposed. The doctrine of analogy provides a framework for certain limited statements about God without infringing upon the agnosticism, and the sense of he mystery of the divine being which have always characterized Christian and Jewish thought at their best.

However, while the doctrine does not tell us what divine attributes such as goodness are, and proof that they are attributes of God, it does tell us how we might begin to grasp what they are like. A canine analogy has often been used quite helpfully in this connection.

> We sometimes say of a pet dog that it is faithful, and we may also describe a man as faithful. We use the same word in each case because of a similarity between a certain quality exhibited in the behaviour of the dog and the steadfast voluntary adherence to a person or a cause that we call faithfulness in a human being. Because of this similarity, we are not using the word 'faithful' equivocally (with totally different senses). On the other hand, there is an immense difference in quality between a dog's attitudes and a person's. The one is indefinitely superior to the other in respect of responsible, self-conscious deliberation and the relating of attitudes to moral purposes and ends. Because of this difference, we are not using 'faithful' univocally (in exactly the same sense). We are using it analogically, to indicate that at the level of the dog's consciousness there is a quality that corresponds to what at the human level we call faithfulness. There is a recognizable likeness in structure of attitudes or patterns of behaviour that causes us to use the same world for both animals and people. Nevertheless, human faithfulness differs from canine faithfulness to all the wide extent that a person differs from a dog. There is thus both similarity within difference and difference within similarity of the kind that led Aquinas to speak of the analogical use of the same term in two very different contexts.

The analogy is pressed further by Baron von Hugel (1852-1925) as follows:

> The source and object of religion, if religion be true and its object be real cannot indeed, by any possibility, be as clear to me even as I am to my dog. For the cases we have considered deal with realities inferior to our own reality (material objects, or animals), or with realities level to our own reality (fellow human beings), or with realities no higher above ourselves than are we, finite human beings, to our very finite dogs. Whereas, in the case of religion—if religion be right—we apprehend and affirm realities indefinitely superior in quality and amount of reality to ourselves, and which, nevertheless (or rather, just because of this), anticipate, penetrate, and sustain us with a quite unpicturable intimacy. The obscurity of my life to my dog must thus be greatly exceeded by the obscurity of the life of God to me. Indeed the obscurity of plant life—so obscure for my mind, because so indefinitely inferior and poorer than is my human life—must be greatly exceeded by the dimness, for my human life, of God—of His reality and life, so different and superior, so unspeakably more rich and alive, than is, or ever can be, my own life and reality.

One may now turn to an examination of the Buddhist critique of this doctrine. Often when the Buddhists criticize God they are told that they are taking the attributes ascribed to God "too literally when they are meant to be taken only analogically. To answer this we shall look at the problem of analogy." Gunapala Dharmasiri points out that

> The theists have always believed that the doctrine of doctrine of analogy could answer some of the problems raised by non-believers. But actually the doctrine of analogy raises and emphasizes the real problems in the doctrine of God rather than solves any. Wittgenstein points out the central problem involved here. "...In the ethical and religious language we seem constantly to be using similes. But a simile must be the simile for

> something. And if I can describe a fact by means of a simile I must also be able to drop the simile and describe the facts without it." Nielsen comments. "If... we can *only* talk about God in images, then we cannot intelligibly speak of faithful or unfaithful images any more than we can speak of married or widowed stones". Therefore the doctrine of analogy does not improve the situation. The theist has to explain how the doctrine of analogy started and how it works. To do this he has to go behind the analogies, which he confesses to be unable to do even in principle. What this amounts to is that the doctrine of analogy, as used by the theist, is meaningless because he only knows and uses the analogies which do not serve any useful purpose without a knowledge of the original data.

In a sense it could be argued that the Buddhists are asking the doctrine of analogy to do something which at the outset it was pointed out it does not set out to. But the scepticism cuts deeper. The doctrine of analogy assumes that there is something to be analogically described but the Buddhist are not certain that such is the case.

The ontologies of Christianity and Buddhism have clear implications for epistemology and for the use of analogy. As the ultimate in Christianity is God whose conception is personal and we are persons, analogy can bridge this gap as some sort of continuity may be discerned or posited. The ultimate in Buddhism, however, is impersonal, so that the gulf fixed between it and us may be conventionally unbridgeable. This seems to be the reason why the analogue to the doctrine of analogy in Christianity is: (1) the two types of discourses in Theravada Buddhism and (2) the two type of truth in Mahayana Buddhism.

The *Anguttara-Nikaya,* for instance, states that there are two kinds of persons who misrepresent the Buddha. "Which two? He who represents a *Sutta* of indirect meaning as a Sutta of direct meaning and he who represents a *Sutta* of direct meaning as a *Sutta* of indirect meaning", the world *nitattha*

being used for one with the direct meaning and neyyattha for one with indirect meaning. However, although "no examples are given in the Canon of the two kinds of *Suttas*", it is clear from the clues provided by the commentaries that when the Buddha

> ...is speaking about things or persons we should not presume that he is speaking about entities or substances; to this extent his meaning is to be inferred (*neyattha*). But when he is pointing out the misleading implications of speech or using language without these implications, his meaning is plain and direct and nothing is to be inferred (*nittatha*).

The commentaries, however, go further and "characterize these two kinds of discourse...as two kinds of truth". They also use the words sammuti and paramattha for "commonly accepted beliefs" and "in the absolute sense" respectively, though they "are nowhere contrasted in the Canon" of Theravada Buddhism.

It is clear, however, that the distinction of two types of discourse in apposition to two types of truth paved the way for the distinction in Mahayana Buddhism between conventional (*samvrtti*) and absolute (*paramattha*) truth, a distinction which Nagarjuna, (second century) the famous Buddhist philosopher, made the cornerstone of his doctrine by declaring: "Those who are unaware of the distinction between these two truths are incapable of grasping the deep significance of the teaching of Buddha." The significance of this distinction from the point of view of linguistic discourse is that while conventional (*samvrtti*) truth is "the truth that does not do any violence to what obtains in our everyday word, being in close conformity with linguistic conventions and ideas", the absolute (*paramattha*) truth unsignified by language and belongs to the realm of the unutterable, and is experienced by the wise in a very intimate way."

Thus while Aquinas could find a middle way between the univocal and the equivocal through the analogical Buddhism

could only find the middle way between affirmation and negation in Buddha's "roaring silence". Buddhism may choose to be silent on some points, but it is not mute. A contemporary illustration might be of help.

> Modern science finds it necessary to distinguish between the conventional conception of stones and tables as hard, inert objects, which undergo no change, with the scientific conception of them as composed of atoms and molecules, whose inner content consists largely of empty space and whose fundamental elements have such a tenuous existence that they may be regarded as particles in some respects and waves in other respects, if at all it is possible to conceptualize their existence. Still, from a conventional standpoint we need to talk of stones and table and there is no harm in doing so, provided we are aware of the false assumptions and misleading implications. As the Buddha would say, "They are expressions, turns of speech, designations in common use in the world which the Tathagata (the Transcendent One) makes use of without being led astray be them".

Door (Higher Aspect)

A symbol of an entrance to the mind for the vibrations from above, that is, access through the higher mind for the spiritual life to flow in from the atma-buddhic planes.

Dove, or Pigeon

An emblem of purity, aspiration, and gentleness, or the active principle animating the higher nature which descends into the lower nature in order to rise therefrom.

Dragon

This symbol has similar meanings to the "Serpent." The male Dragon signifies astral aspects, and the female Dragon, buddhic, as a rule. But the "Dragon" may be raised in signification both on the masculine and on the feminine sides.

Dragon, Great Red

A symbol of the lower principle as an adverse energy to the Higher during an early period of involution on the buddhic plane, before the three lower planes were organized.

Dreams of the Supreme

A symbol of pre-perception or foreordination of the Divine scheme of the universe and of the soul.

Drona

A symbol of the law of outer observance: the following of tradition, and the obedience to authority, and codes of external laws.

Drought; Waterless

Significant of an inert mental condition, with absence of truth or opinions, and consequent barrenness and latency.

E

Ea, God

A symbol of the First Logos, or the Creator manifesting upon the higher mental plane.

Early Life of Buddha

Lord Buddha was the founder of Buddhism. It is counted as one of the eleven religions of the world. Buddha is known with various names such as Tathagata, Sakyamuni etc. Buddha means learned, wise or intelligent and Tathagata is one who knows the truth. Lord Buddha visualizing the existing condition showed the way to the people to lead a highly moral life. Jainism flourished prior to Buddhism. But the people found it difficult to put up with the extremities and rigidities of Jainism. Buddhism was a synthesis between Vedic and Jain religions and it avoided both extremes. Buddhism not only showed noble path to the people of India but shed its luster over the whole world. It is due to this reason that Gautama's name is still remembered with respect and reverence.

To the north of Kosala, King Suddhodhan ruled a small republic called Kapilvastu. In 563 B. C. his queen, Mahamaya, gave birth to a son named Siddharatha at Lumbini village, a few miles from Kapilvastu. The site of Lumbini is marked by the celebrated Rumminidei Pillar of Ashoka Maurya containing an inscription of 249 B.C.

"Here Sakyamuni was born; Here Bhagwan was born."

Within a week Gautama's mother, Mahamaya, expired and he was brought up by his aunt step-mother Prajapati Gautami. Like other great personalities legends have also been attached with the birth of Lord Buddha. According to Buddhist tradition various miracles were seen at the time of Lord Buddha's birth. Buddhist traditions tell us that prior to the birth of Buddha, Mahamaya had a dream of white elephant entering into her body. The astrologers were called to interpret this dream. They told that Mahamaya would give birth to a son who would either be a great king or a great saint. Their prophesy came true.

From his very childhood Siddhartha was an able child. He was extremely handsome and had a considerate temperament. He learnt many arts during his childhood. He was a strong rider and a fine bowman. He loved seclusion from his very childhood. Instead of participating in games and sports with the boys of his age, he used to meditate, sitting under a tree upon the various human problems. Every effort was made to attract him towards worldly objects. His father being a worldly man wanted to breed his son in such an atmosphere that he should not feel the transitory nature of the world.

Gautam possessed a merciful and delicate heart. An incident of his childhood stands a testimony to it. It is said that once Siddhartha and his friend Devadatta went out to play in a garden. Devadatta shot a swan with his arrow. Gautama was shocked to see it. He picked up the wounded swan and gave the bird medical aid. Devadatta asked for the swan but Gautama flatly refused saying "to surrender a refugee is sin," This news even reached the court of Suddhodhan and every body appreciated Gautama's intelligence and merciful nature.

As mentioned above Gautama's father was a worldly man and desirous that his son should be a great conqueror and a king. He therefore got his son married to Yasodhara, a princess

of extreme beauty. Some writers suggest that he married three wives—Gopa, Yashodhara and Mrigaja. But the view generally held is that these were the three different names of his wife. Gautama even got a son whom he named 'Rahula'. Rahula means an impediment. Buddha regarded the birth of a son, a further impediment in his search for truth.

Though every effort was made by Suddhodhan to drag Siddhartha into the worldly affairs, but he was destined to be a great man. Before his renunciation, four incidents which the Buddhists call 'four great signs' occurred in his life. They exercised a tremendous influence on the future of Lord Buddha. It is said that once Gautama with his charioteer drove through the city and he came across an old man. His back had bent due to the weight of years and his body was completely wrinkled. Now Gautama realized that youth and beauty are mortal and everybody will have to see his back bent and body wrinkled. Further he saw a sick man, a dead body and an ascetic. All these sights intensified his deep hatred towards the world and made him realise the hollowness of worldly pleasures He was perturbed by the eternal problems of life, its sufferings, disease, death and mortality and he felt powerfully attracted by the calm serenity of passionate recluse.

"Siddhartha, after observing the above signs became disgusted with this world. One night he left is beautiful wife and son and became an ascetic. This renunciationin history is called *'Mahaparityaga'*. Siddharatha was twenty-eight years old when he renounced the world.

After leaving his house Gautama first of all went to Vaishali. there lived a popular philosopher called 'Adara Kalama', who had 300 students. Siddhartha remained dissatisfied with his teachings. So he moved from Vaishali to Rajgriha. There he met Rudraka, another philosopher. He also could not satisfy Siddhartha. Finding no satisfaction, he practiced the severest penances for six years. He reduced himself completely to a skeleton. Even severe ascetism could

not provide satisfaction to Gautama's soul. He then gave up penance and took a bowl of milk pudding offered to him by a village girl called Sujata. He then set under a pipal tree and said, "let my skin, my nerves and bones waste away, let my lifeblood dry up, I will not leave this posture until I have perfect attainment." At last Gautama was englightened. Gautama discovered the Law of Causation, a cycle of twelve causes and effects conditioning the universe. The Law had not been thought of before by any philosopher. Its authorship raised Gautama from his status of Bodhisattava to that of a Buddha.

Ear, or Hearing

A symbol of the mental faculty in its passive aspect, receptive of ideas. It stands for trust in authority; reliance upon external guidance. Or, in a higher sense, the ear signifies receptivity to inward guidance and to admonitions of the conscience as the voice of God.

Earth—Primordial

A symbol of matter which, when acted upon by Spirit, takes forms and qualities for manifestation.

Earth (Specialised)

A symbol of the physical nature, or the physical plane, as the lowest plane of manifestation.

"And God blessed them saying, Be fruitful and multiply, and fill the waters in the seas, and let flow multiply in the earth."—Gen. i. 22.

And now the Divine nature energizes the functions of the physical, astral and astro-mental natures, and enjoins that the higher emotions are to increase in the soul, through the discipline of the physical nature (earth).

"The first of four human beings flew from the North, 'son of the essence of Water'; the second from the South 'son of the essence of red Earth.'"—Chinese Legend.

The first world-soul vehicle is the buddhic, which is ensouled by the Atman. The second is the physical, which is a response to the atmic from below, and, through the law of attraction, becomes the epitome of the atmic or love (red) aspect. (The third and fourth vehicles are the astral and the mental).

Earthquakes

Emblem of upheaval in the lower nature, in which disruptive forces break up conditions that are outlived, and which are no longer of use in the old forms.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places."—Matt. xxiv. 7.

This represents the conflicts between groups of the lower qualities, resulting in certain processes whereby the evolution of good is ultimately accomplished. The shaking of the lower planes (earthquakes) answers to an increase of spiritual energy above. Vibrations communicated to the higher planes set up counter quivers on high levels which react upon the matter beneath.

"Earthquakes signify changes of state in the church, because the earth signifies the church, and because in the spiritual world, when the state of the church is perverted anywhere, and there is a change, and earthquake takes place."—Sweden-Borg, *Apoc. Rev.*, n. 331.

East; The Sun-rise

Emblem of the direction in which the Self appears in the soul. The source of the Life, and the light of knowledge is the Self (sun) rising in the mind.

Eating the Lower Food

A symbol of becoming attached to the things of the lower evolution, and partaking of the desires and sensations. When the fruit or food of the underworld is eaten by man (mind)

and woman (emotion) the ego identifies itself with the lower qualities and loses all possibility of detaching itself from them and rising again to the upper planes, except by recourse to the means provided in choosing to the good and refusing the evil through a long series of lives.

Effects of Buddhism

Buddhism contributed a lot to India. It did not leave uninfluenced any sphere of Indian life—political, social or cultural.

Political Contribution or Influence on the Political life:

Buddhism profoundly influenced the political life of India.

(1) Buddhism promoted a feeling of peace as most of the rulers who adopted Buddhism followed a policy of non-violence.

(2) The Indian rulers who embraced Buddhism took several projects for the welfare of their subjects. They built hospitals not only for the treatment of men but also for birds and animals.

(3) According to Havell, the spread of Buddhism throughout India promoted a sense of political unity in the country.

(4) However, the concept of Ahimsa preached by Buddhism killed the martial spirit of the people, especially of those who followed their religion, thereby making them so weak that they could not protect their own honour and freedom. As a result, they suffered the bonds of slavery for several centuries.

Influence on the Religious Life:

(1) Buddhist preachers exposed the evils of Hinduism and, consequently, the Hindu reformists tried to eradicate the prevailing evil and purify their own religion.

(2) Buddhism was opposed to the rigidity of caste-system which helped in promoting religious unity.

(3) Later on, when the Buddhists made beautiful idols of Buddha, the Hindus also did the same. In this way, the people, in general, began to make beautiful idols of their gods.

(4) The early Aryans worshipped the powers of Nature in open air but when the Buddhists built their temples, the Hindus also followed them and similarly beautiful temples were built. As a result, the art of sculpture and architecture developed.

Influence on the Social Life:

Buddhism influenced Indian society as well.

(1) The Buddhists condemned the caste-system and preached equality of all men.

(2) Buddhism was also a factor in the emergence of new castes. When the Buddhist converts came back to the fold of Hinduism, they formed themselves into distinct castes.

(3) Buddhism also influenced the dietary habits of the people. They developed a tendency against flesh-eating and became vegetarians.

(4) The doctrine of Ahimsa or nonviolence is a great gift of Buddhism to the Indian culture and society.

Influence on the Cultural Life:

(1) Buddhism made a great contribution in the field of art. Influenced by Buddhism, Ashoka, Harsha and Kanishka built beautiful monasteries, stupas, idols and pillars. In Kanishka's reign, the Gandhara School of Art flourished.

(2) In the field of literature, too, Buddhism made significant contribution. The Buddhist scholars wrote several books in the popular language, Prakrit. In this way, a new literature grew in the common language of the people. These works of literature are the proud treasure of India.

(3) Buddhist monks went to other countries to spread their religion and they carried with them the cultural heritage of

India. In this way, India's relations in the field of trade and commerce grew with foreign countries.

Eight-fold Path of Virtue (the Middle Path)

In order to obtain complete salvation from this world, he told his followers to follow the eight-fold path of virtue. These eight virtues are as follows:

(i) Right Views
(ii) Right speech
(iii) Right actions
(iv) Right thought
(v) Right living
(vi) Right efforts.
(vii) Right meditation
(viii) Right remembrance.

Lord Buddha described this path as the middle path, because it was between the two extremes, that is the gross sensualism and the extreme penance. After sometime, women were also admitted into the Sangha. They were called nuns. In this way Buddha founded a moral system. He avoided discussions about God or the nature of the soul. His system ignores the existence of God. Though he denied the authority of the Vedas, he did not and cared not to interfere with the popular beliefs and, therefore, his followers always made the gods of the Indo-Aryan religion appear in a menial capacity in his presence. The new religion became more acceptable to the masses than the intricate religion of the orthodox Indo Aryans.

Eight, Number

A symbol of entrance into a new state or condition of the soul, the number seven signifying completion of the former state. Or the symbol may refer to duality of aspects on the four lower planes.

Elements, Five

A symbol of the five manifested planes of nature in grades of spiritmatter, from the innermost spiritual to the outermost physical, or in other terms, from the highest to the lowest.

"Chinese writers maintain there are five original elements, whose names and order are, water, fire, wood, metal, earth, of which the last occupies the centre of a circle described by the other four; the first two take precedence of the rest, both on account of superior importance and priority of existence."—S. Kidd, *China*, p. 160.

The first two are atma (water) and buddhi (fire). The others are mind (metal), astral (wood) and physical (earth). The physical is the temporary centre about which the others turn in the soul-process.

"It is at God's command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether."—*Svetas Upanishad*, VI. 2.

The physical (earth), the astral (lower water), the mental (air), the buddhic (fire), and the atmic (ether).

"The world may in a certain sense be considered as composed and compacted out of five other worlds'; for example, the one is of earth, the other of water, the third of fire; the fourth of air; the fifth element some call heaven, some light, others ether.'—Plutarch, *on the E at Delphi*, XI.

Homer was the first to divide the world into five portions. The three inter mediate he has assigned to the three gods; the two extremes, Olympus and Earth, whereof the one is the boundary of things below, the other of things above, he has left common to all and unallotted to any."—*Ibid*, XIII.

Elephant

An emblem of strength, wisdom and sagacity, as characterizing the understanding or higher mental nature. The four legs signify the quaternary and the trunk the Divine Ray from above.

Elephant, Sacred White

Symbolic of the Self as the potential personality of the Soul,—perfect in all qualities, mental, astral and physical, in the cycle of involution.

"Assuming the form of a huge elephant, white like Himalaya, armed with six tusks, with his face perfumed with flowing ichor, the most excellent of Bodhisattvas (Buddha) entered the womb of the queen of king Suddhodana, to destroy the evils of the world."—*The Buddha-Karita,* Bk.I.20.

The Self manifesting as the germ of the personality in the nascent Soul whose nature is pre-arranged harmony in the cycle of involution, was received into the ideal lower nature, or the 'womb of Maya.' The Soul is born out of the matrix of matter,—mental, astral, and physical,—with the object of over coming the things of the world, that is, of dispelling the falsities which are mind-created, and which are to be destroyed through the attainment of knowledge of the Real.

The "huge elephant" is a symbol of the archetypal personality: the four legs signify the quaternary, and the trunk, the sutratma. The "whiteness" indicates the state of perfect purity in which the Soul is conceived. The "six tusks" signify the modes of the Self in three dual aspects functioning upon the three lower planes. The "face perfumed with flowing ichor" symbolizes the attractiveness of Love, which is the Divine aim and purpose underlying the birth and growth of the Son of the Eternal. The "king Suddhodana" is the supreme Spirit behind manifestation.

Engagements of the Soul

The bodies formed on the different planes to enable the ego to resist the incoming vibrations. These bodies are of elemental formative essence enclosed by the mental, astral and physical bodies.

Enduring to the End

This implies living in tune with the Infinite. For a quality, or individual soul, cannot endure to the end of the cycle unless it becomes in touch with the entire universe of which it is a fraction.

Enoch

A symbol of the individuality; that part of the soul which survives physical and astral dissolution,—or the first and second healths, and is immortal.

Entombment

A symbol of detention of the Spirit in the lower nature.

"The Dark Night (of the Soul) brings the Self to the threshold of that completed life which is to be lived in intimate union with Reality. It is the Entombment which precedes the Resurrection, say the Christian mystics; ever ready to describe their life-process in the language of their faith."—E. Underhill, *Mysticism*, p. 480.

Ephod, Hol, of Aaron

A symbol of the buddhic functioning between the higher and lower natures in the human soul.

"And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, the work of the cunning workman."—Exod. xxxix. 2,3. See also verses 4-.

The vibratory currents established between the buddhic and astral natures were produced in the mental qualities (eolours) of the soul. The buddhic responses to the mental aspirations are indicated by the wires of glod (buddhi) worked into the structure of the ephod. The qualities of the structure are of intellect (Blue), wisdom (purple), life-energy (scarlet), and devotion (fine linen). The "thin plates" refer to an earlier

and less differentiated state of the qualities. The "shoulderpieces" represent the buddhic and astral centres of energy coupled together by the currents in the qualities. The "onyx stones engraved with the names of the twelve tribes" stand for a variety of virtues involved in the currents. The "blue robe of the ephod" is a symbol of the causal-body which clothes the spiritual mind (Aaron). The "binding" so that "it should not rend" indicates the permanence of the causal-body through the cycle.

Eros, or Phanes

A symbol of the Higher Self in its aspect of Love,—that which draws all things towards unity with itself.

Escape from Evil

A symbol of the higher nature in the soul rising from captivity to the lower, through the perfecting of the personality.

"How shall we escape, if we neglect so great salvation?"—Heb. ii. 3.

If the expression of the Divine Life (word) within the soul is not heeded, and the choice of the ego is to cling to its lower nature, there can be no rising from the dead.

"These three words, Salvation, Escape, and Neglect, then, are not casually, but organically and necessarily connected. Their doctrine is scientific, not arbitrary. Escape means nothing more than the gradual emergence of the higher being from the lower, and nothing less. It means the gradual putting off of all that cannot enter the higher state, or heaven, and simultaneously the putting on of Christ. It involves the slow completing of the soul and the development of the capacity for God."—H. Drummond, *Natural Law, etc.*, p. 117.

Euneus and Nebrophonus

Symbols of Love and Truth.

Evening

Symbolic of the drawing in of a cycle towards its close. A period of calm, rest and accomplishment; a time when the stress and struggle of life are o'er, and when the noonday heat is past. It is, at the same time, emblematic of a season of darkness, doubt, and despair, when the Self does not give his light, and when men's hearts,—unless they be firmly fixed upon their mission and realise their object,—fall them for fear and quake unutterably,"for looking for those things which are coming upon the earth," or lower nature at the end of a cycle.

Evil or Sinful State

A condition of soul due to the partial and unbalanced development of the qualities, and to the ignorance in which the ego is immersed. It is a state of emptiness in its degree, and not of fullness; and as emptiness is no real thing, but the absence of the real so an evil state of soul has no reality in itself, but needs the presence of the good and true, which are realities and endure for ever. The evil state is, therefore, relative, negative, and transitory, and implies the absence of completeness during a process of evolution of qualities and of knowledge.

Evil and Dukkha

While Christianity chooses to emphasize evil, Buddhism prefers to speak of suffering. The difference in emphasis is significant, though two factors tend to attenuate the difference. The first is the fact that both Christianity and Buddhism accept the existence of not just evil but of an 'evil one'. One is referring here, of course, to the devil in Christianity and Mara in Buddhism. The parallel however, may be misleading for in the philosophy of the existence of evil is not discussed in relations to the devil but God, while in Buddhism Mara and the forces of Mara could be said to "constitute merely the symbolic representation of evil in various forms". The second is the fact the although the issue is traditionally referred to as the problem of evil. What it actually amounts to is a

discussion of suffering. Nevertheless, the distinction between evil and suffering thereby does not lose its relevance, because in Buddhism suffering need not always involve evil. Evil in Buddhism by itself usually stans for evil karmic deeds and it is entirely possible for a person to suffer on account of "natural causes". The prime example here is the Buddha himself who is considered immaculate in Buddhology and yet underwent physical suffering. In a Buddhist context, therefore, natural causes do not pose the same problem in Buddhism in relation to evil as they might in theism.

A difference in orientation between the conceptualization of suffering in theism and Buddhism must also be recognized. A theistic world-view recognizes the existence of suffering but Buddhism also proceeds to examine the suffering of existence. The latter is a specifically Buddhist formulation which the reader may wish to pursue on one's own, bearing in mind the fact that the belief: existence is suffering, need not carry the further implication that all existence is evil.

Evil and Free Will

Before advancing to a discussion of the three major explanations of the problem of evil offered in the philosophy of religion, it might the worthwhile to investigate an assumption shared by all of them. This common ground is some form of what has come to be called the free-will defense, at least so far as the moral evil of human wickedness is concerned; for Christian thought has always seen moral evil as related to human freedom and responsibility. To be a person is to be a finite centre of freedom, a (relatively) self-directing agent responsible for one's own decisions. This involves being free to act wrongly as well as rightly. There can therefore be no certainty in advance that a genuinely free moral agent will never choose amiss. Consequently, according to the strong form of free-will defense the possibility of wrongdoing is logically inseparable from the creation finite persons, and to say that God should not have created beings

who might sin amounts to saying that God should not have created people.

This serves to answer to some extent the Buddhist critique of theism, also voiced in the Jatakas as follows:"If God designs the life of the entire world—the glory and misery, the good and evil acts—man is but an instrument of his will and God (alone) is responsible". However, the free-will argument has come under attack in Christianity itself as follows:

> If there is no logical impossibility in a man's freely choosing the good on one, or on several occasions, there cannot be a logical impossibility in his freely choosing the good on every occasion. God was not, then, faced with a choice between making innocent automata and making being who, in acting freely, would sometimes go wrong: there was open to him the obviously better possibility of making beings who would act freely but always go right. Clearly, his failure to avail himself of this possibility is inconsistent with his being both omnipotent and wholly good.

This argument has elicited the following response:

> This argument has considerable power. A modified form of free-will defense has, however, been suggested in response to it. If by free actions we mean actions that are not externally compelled but flow from the nature of agents as they react to the circumstances in which they find themselves, then there is indeed no contradiction between our being free and our actions being 'caused' (by our own God-given nature) and thus being in principle predictable. However, it is suggested, there is a contradiction in saying that God is the cause of our acting as we do and that we are free beings specifically in relation to God. The contradictions between holding that God has so made us that we shall of necessity act in a certain way, and that we are genuinely independent persons in relation to God. If all our thoughts and actions are divinely predestined then however free and responsible we may seem to ourselves to be, we are not free and responsible in the sight of

> God but must instead be God's puppets. Such 'freedom' would be comparable to that of patients acting out a series of post hypnotic suggestion: they appear to themselves to be free, but their volitions have actually been predetermined by the will of the hypnotist in relation to whom the patients are therefore not genuinely free agents. Thus, it is suggested, while God could have created such beings, there would have been no point in doing so-at least not if God is seeking to crete sons and daughters rather than human puppets.

Buddhist thought is sympathetic to such an argument. The reason for this is historical. A contemporary of the Buhhda Makkhali Gosala believed in predetermination. He is credited with developing the following simile: "Just as a ball of thread, shen flung on the ground unravels itself until it comes to an end, so the wise and the fools alike fare on in *samsara* and eventually attain salvation." His doctrines are known as niyativada and samsarasuddhi and he explained them as follows:

> There is no deed performed either by oneself or by others [which can affect one's future births], no human action, no strength, no courage, no human endurance or human prowess [which can affect one's destiny in this life]. All beings, all that have breath, all that are born, all that have life, are without power, strength, or virtue, but are developed by destiny, chance, and nature...There is no question of bringing unripe *karma* to fruition, nor of exhausting *karma* already ripened, by virtuous conduct, by vows, by penance, or by chastity. That cannot be done. Samsara is measured as with a bushel, with its joy and sorrow and its appointed end. It can neither be lessened nor increased, nor is there any excess or deficiency of it. Just as a ball of thread will, when thrown, unwind to its full length, so fool and wise alike will take their coure, and make an end of sorrow.

K.N. Jayatilleke refers to Makkhali Gosala's view as the "puppet argument" and this enables us to set up a comparison

with the modified free-will defense. The Buddha was extremely critical of Makkhali Gosala's position. He said that he knew of "no other person than Makkhali born for the detriment and disadvantage of so many people" and compared him "to a fisherman casting his net at the mouth of a river for the destruction of many fish". In fact, the Buddha himself subscribed to a modified free-will theory in a nontheistic context in the sense that past acts influence present acts without conditioning them, and

> Buddhism states that man is conditioned by his heredity (*bija-niyama*), by his physical, social and ideological (*salayatana paccaya phasso*, etc.), environment, by his psychological past (*citta-niyana*) including his karmic heritage (*karma-niyama*), but he is not determined by any or all of them. He has an element of free-will (*attakara*), or personal endeavour (*purisa-kara*) by exercising which he can change his own nature as well as his environment (by understanding it) for the good of himself as well as others. In this sense man is master of his fate (*atta hi attano natho*).

One may now turn to a discussion of the three main Christian responses to the problem of evil: the Augustinian response, hinging upon the concept of the fall of man from an original state of righteousness; the Irenaean response, hinging upon the idea of the gradual creation of a perfected humanity through life in a highly imperfect world; and the response of modern process theology, hinging upon the idea of a God who is not all-powerful and not in fact able to prevent the evils arising either in human beings or in the processes of nature.

Interestingly, each of these can be brought in relation to the three major ways of solving the problem identified by Gunapala Dharmasiri, namely,

(1) by redefining the nature of God;

(2) by redefining the concept of evil and

(3) by not tackling "the problem of evil directly as it exists" but to see "design and purpose" in it. The Augustinian response redefines evil; the Irenaean response faces up to the fact of evil but sees purpose in it, and the response from modern process theology redefines God.

Evolution and Involution

Evolution is the gradual emerging into objective activity of qualities and faculties which have been previously involved to perfection in the matter of the lower planes.

"If the Monad beings its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter no the rescinding curved line of the Sphere as a man also. On the descending arc it is the spiritual which gradually transforms into the materials. On the middle line of the base, Spirit and Matter are equilibrised in Man. On the ascending arc. Spirit is slowly reasserting itself at the expense of the physical, or Matter, so that, at the close of the Seventh Race of the Seventh Round, the Monad will find itself as free from Matter and all its qualities as it was in the beginning: having gained in addition the experience and wisdom, the fruitage of all its personal lives, without their evil and temptations. This order of evolution is found in the first and second chapters of Genesis, if one reads it in its true esoteric sense; for Chapter i. contains the history of the first There Rounds, as well as that of the first Three Races of the Fourth (Round), up to the moment when Man is alled to conscious life by the Elohim of Wisdom."—H.P. Blavatsky, *Secret Doctrines*, Vol. II. p. 190

When the soul is fully involved, "Spirit and Matter are equilibrised" in the Archetypal Man, the Adam (Kadmon) of Genesis i., or the Christ who "descended into the lower parts of the earth," and of whose "body" and "members" the human race now consists.

"I say that Christ is the last World of Evolution just because it was the first, if it had not been the Alpha it could

not be the Omega. It is the unveiling of Reality, the Reality that changeth not, the Reality without a second, without rival or superior."—R. J. Campbell, Serm, *The Source of Good.*

"The putting forth of finite beings from the Deity was called by Scouts (Erigene) the process of unfolding, and in addition to this , he taught the doctrine of the return of all things unto God, or their deification."—Ueberweg, *Hist. of Philos.*, Vol. I.P. 350.

"Rightly interpreted, religion is life. *For all human life, on this side of death and on the other, is the resurrection of Christ and his ascension to the Father.* Whatever this world may have been like at its birth, it was the in-folding of the life of God in preparation for a vast spiritual unfolding which is now going on and in which we individually and collectively are taking part. That infolding was, as it were, the laying of a divine body in the tomb of matter, the sacrifice, of a divine life to death; we are now watching and co-operating in the issuing forth and rising up of that divine life, 'the Christ that is to be,' We are individually members of the body of this Christ and of one another; to see it is to find life, to miss it is to abide in death. Christ rises in every man who has caught this vision and given himself to it."—R. J. Campbell, *Serm., The Resurrection Life.*

"You cannot have evolution without something to evolve; evolution does not create anything, it only reveals it. What we are to-day, therefore, is the partial unfolding of some immeasurably greater Fact than can probably ever be fully expressed under material conditions."—R.J. Campbell, Serm., *The Persistence of Jesus.*

"The doctrine of creation by development or evolution is a true doctrine, and is in no way inconsistent with the idea of divine operation; by the development is not of the original substance. Being infinite and eternal, that is perfect always. Development is the manifestation of the qualities of that substance *in the individual.* Development is intelligible only by the recognition of the inherent consciousness of the substance

of existence. Of the qualities of that substance as manifested in the individual. Form is the expression. And it is because development is directed by conscious, experienced, and continually experiencing intelligence, which is ever seeking to eliminate the rudimentary and imperfect that progression occurs in respect of Form. The highest product, man, is the result of the Spirit working intelligently within. But man attains his highest, and becomes perfect, only through his own voluntary co-operation with the Spirit. There is no mode of Matter in which the potentiality of personality, and therein of man, does not subsist. For every molecule is a mode of the universal consciousness. Without consciousness is no being. For consciousness *is* being."—Kingsford and Maitland, *The Perfect Way*, pp. 18-19.

"Evolution itself cannot even be conceived of except in connection with some unitary Being, immanent in the evolutionary process, which reveals its own Nature by a nature of the Idea, which, in fact, is progressively set into reality by the process... Without help form the tenet of evolution, the doctrine of God as perfect Ethical Spirit cannot be vindicated against the charges offered by the prevalence of evil; and the most precious dogmas of Christianity concerning the Divine work of redemption, the growth of the Divine Kingdom by revelation and inspiration, and the final triumph of that Kingdom as the realised Ideal of an all-inclusive good, cannot even be stated in intelligible terms. Thus the beliefs, hopes, and practical motives of a religion that is compatible with the advance of raceculture require the unquestioning acceptance of the truth, that wherever 'the earth bringeth forth fruit of herself,' there it is always, 'first the blade, then the ear, after that the full corn in the ear.'"—G. T. Ladd, *Phil. of Religion*, Vol. II. pp. 303-4.

"The Divine Self is the sum-total of the finite selves which compose the race, and which are ever on the way to becoming more and more truly personal."—*Ibid.*, p, 309.

"Evolution is the growing towards God individuated of that which went forth from God un-individuated. It is the gradual taking on of Godhead by means of the passage through matter; a returning to God full, concrete and concentred, of that which went forth from God empty, discrete, and scattered.... For is not evolution the passage through matter of Spirit; is not Faith the clinging of matter to Spirit; is not Love the transfusion of matter by Spirit?"—E.C.U., *A Message of Earth*, p. 8.

Evolution being found in so many different sciences, the likehood is that it is a universal principle. And there is no presumption whatever against this Law and many others being excluded from the domain of the spiritual life."—H. Drummond, *Natural Law*, etc., p. 37.

Eye, or Eyesight

A symbol of mental perception. Discernment of ideas and feelings as externalities of consciousness.

Eye, "Third," and Physical

The "third eye" is a clairvoyant faculty on the astral plane, which precedes physical sight.

Eyes, Two, Superior and Inferior

Symbols of the Higher Self and the lower self; or the upward-and down-ward-looking faculties of perception in the soul.

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